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Book of Psalms

A

NEW TRANSLATION

OF THE

BOOK OF PSALMS,

WITH

AN INTRODUCTION.

BY

GEORGE R. NOYES.

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INTRODUCTION.

I. GENERAL CHARACTER AND VALUE OF THE PSALMS.

THE Book of Psalms has been styled by some of the German critics, in allusion to a portion of Grecian literature, THE HEBREW ANTHOLOGY; that is, a collection of the lyric, moral, historical, and elegiac poetry of the Hebrews. Regarded in this light alone, it presents a most interesting subject of literary taste and curiosity. Many of these psalms must have been composed some hundreds of years before the period, which is commonly assigned to the existence of the Iliad of Homer. But it is not with them as with many of the productions of the classic muse, of which the antiquity constitutes their greatest claim upon the attention of the scholar; and of which the subjects possess little or no interest for the world in its manhood. It was the privilege of the Hebrew bards to be employed upon subjects, possessing an interest as enduring as the attributes of God, and the nature of dependent man. Their poetry has the deep foundation of eternal truth. It comes, for the most part, in language the most glowing from the very depths of the soul, rich in sentiments adapted to the soul's most urgent wants. Hence its living spirit, its immortal freshness. Hence its power of reaching the hearts of all men, in all countries and in all ages. Where in the whole compass of literature can one find more of the 'thoughts that breathe and words that burn,' than in the Hebrew Anthology? Then, too, what variety is there in the subjects of these ancient compositions! How diverse the states of heart and

fortune that occasioned them ! How various the strains of joy, sorrow, love, hope, fear, remorse, and penitence, which come from the sacred lyre ! Surely his must be a singular human soul, that is not touched by some of them.

What a sensation would be produced in the literary world by such a collection of poetry as is presented in the Book of Psalms, could it come recommended by the attraction of novelty. But the truth is, that, in general, the ear is accustomed to these admirable productions, before the mind can comprehend their meaning, or feel their beauty ; so that, in maturer life, it requires no inconsiderable effort to give them that attention, which is necessary for the reception of the impressions they are adapted to impart.

Another obstacle to a proper estimate of the sacred poetry is the very imperfect translation, and wretched arrangement, in which it has been presented to English readers. Let the lover of poetry imagine what impressions he should receive from the odes of Collins or Gray, cut up into fragments like the verses in the common version of the Bible, and he may comprehend what injustice has been done to the Hebrew poets.

The compositions in the Book of Psalms are the productions of various authors and periods, belong to different species of poetry, and possess various degrees of poetic merit. While some of them present the fresh gushes of excited feeling, or the calmer expression of the sublimest sentiments, in the boldest language of poetry ; others consist only in the artificial arrangement of moral maxims, in a sententious style ; or in elaborate and imitative prayers and praises, prepared for the public worship of God.

The peculiar religious character of the Psalms, which distinguishes them from the productions of other nations of antiquity, is well worthy of the attention of such as are disposed to doubt the reality of the Jewish Revelation. I do not refer to the prophetic character, which some of them are supposed to possess, but to the comparative purity and fervor of religious feeling, which they manifest ; the sublimity and justness of the views of the Deity and of his government of the world, which they present ;

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and the clear perception of a spiritual good, infinitely to be preferred to any external possession, which is found in them. Let them be considered as the expression and fruit of the principles of the Jewish religion, as they existed in the minds of pious Israelites, and do they not bear delightful testimony to the reality of the successive revelations, alleged to have been made to the Hebrew nation, and of the peculiar relation, which the Most High is said to have sustained towards them?

Let the unbeliever compare the productions of the Hebrew poets with those of the most enlightened periods of Grecian literature. Let him explain how it happened, that in the most celebrated cities of antiquity, which human reason had adorned with the most splendid trophies of art, whose architecture it is now thought high praise to imitate well, whose sculpture almost gave life to marble, whose poetry has never been surpassed, and whose eloquence has never been equalled, a religion prevailed so absurd and frivolous, as to be beneath the contempt* of a child at the present day; while in an obscure corner of the world, in a nation in some respects imperfectly civilized, were breathed forth those strains of devotion, which now animate the hearts of millions, and are the vehicle of their feelings to the throne of God. Let him say, if there be not some ground for the conclusion, that whilst the corner-stone of the heathen systems of religion was unassisted human reason, that of the Jewish was an immediate revelation from the Father of lights.

The hearts of the pious for ages have felt the value of the Psalms, as helps to devotion; and many have labored for expressions, in which to set forth their praise. For its truth as well as beauty we quote the following description by Bishop Horne, who yet saw some things in them, which modern views of interpretation will not permit us to find.

‘In them,’ says he, ‘we are instructed to conceive of the subjects of religion aright, and to express the different affec-

* I speak of the *prevailing* religion. I do not regard the excellent views of God and providence, entertained by a few of the Grecian philosophers, such, for instance, as those attributed to Socrates in the *Memorabilia* of Xenophon, as inconsistent with the tenor of my remarks.

tions which, when so conceived of, they must excite in our minds. They are, for this purpose, adorned with the figures, and set off with all the graces of poetry; and poetry itself is designed yet farther to be recommended by the charms of music, thus consecrated to the service of God; that so delight may prepare the way for improvement, and pleasure become the handmaid of wisdom, while every turbulent passion is calmed by sacred melody, and the evil spirit is still dispossessed by the harp of the son of Jesse. This little volume, like the paradise of Eden, affords us in perfection, though in miniature, every thing that groweth elsewhere, 'every tree that is pleasant to the sight, and good for food'; and above all, what was there lost, but is here restored, *the tree of life in the midst of the garden*. That which we read as matter of speculation in the other Scriptures, is reduced to practice, when we recite it in the Psalms; in those, faith and repentance are described, but in these they are acted; by a perusal of the former we learn how others served God, but by using the latter we serve him ourselves."

"The hymns of David," says Milman, "excel no less in sublimity and tenderness of expression, than in loftiness and purity of religious sentiment. In comparison with them, the sacred poetry of all other nations sinks into mediocrity. They have embodied so exquisitely the universal language of religious emotion, that (a few fierce and vindictive passages excepted, natural in the warrior-poet of a sterner age) they have entered, with unquestioned propriety, into the ritual of the holier and more perfect religion of Christ. The songs, which cheered the solitude of the desert caves of Engedi, or resounded from the voice of the Hebrew people, as they wound along the glens or the hill-sides of Judea, have been repeated for ages in almost every part of the habitable world, in the remotest islands of the ocean, among the forests of America, or the sands of Africa. How many human hearts have they softened, purified, exalted! — of how many wretched beings have they been the secret consolation! — on how many communities have they drawn down the blessings of Divine Providence, by bringing the affections into unison with their deep devotional fervor."

Perhaps the maledictions or imprecations, contained in some of the psalms, may appear inconsistent with the views which have been advanced. I am here willing to admit the unsoundness of some of the explanations which have been given of these imprecations. They cannot all be regarded as predictions or denunciations of the punishment, which awaits evil-doers. Some of them at least are wishes or prayers. See cxxxvii. 8. But on this subject it should be remembered, that,

I. Many prayers against enemies, contained in the Psalms, are equivalent to prayers for personal safety. They were composed by the head of the nation, in a state of war, when prayer for the destruction of enemies was equivalent to prayer for preservation and success. So Christian ministers are accustomed to pray for success for the arms of their country. So on our national festivals we are accustomed to thank God that he enabled our fathers to overcome their enemies. What is harsh, therefore, in prayers of this kind, is incidental to a state of warfare. This explanation will, also, apply to the psalms composed by David during his persecution by Saul. These prayers should never be used by private Christians with respect to individual enemies.

II. Another consideration is, that those prayers are expressed in the strong language of poetry; and that some of the particular thoughts and expressions, which are connected with the general subject of the prayer, result from an effort for poetic embellishment and effect, rather than from vindictiveness of feeling.

III. The imprecations, which are not included in the classes above mentioned, are extremely few. I shall not undertake to reconcile a part of psalms 69th, 109th, and 137th with the spirit of the Jewish religion, and far less with the spirit of him, who said, "Forgive, and ye shall be forgiven," and who spent his last breath in prayer for his murderers, "Father, forgive them, for they know not what they do!"

But is it strange that a human soul should be embittered by persecution so as occasionally to utter a sentiment inconsistent with the religion which it professes; that one, who had

even spared the life of his deadly enemy when entirely in his power, should, under circumstances of great provocation, express personal feelings inconsistent with his own general character and with the spirit of his religion? Why should not the *language* of David, as well as his *conduct*, be sometimes inconsistent with what is right? It must be remembered too, that, in the Jewish religion, the duty of forgiveness had been less insisted on, because the age was not prepared to comprehend it. The law was our schoolmaster to bring us unto Christ. There are no imaginable circumstances in which Christians would be justifiable in using the language of the psalms above referred to, or similar language, in their addresses to the God and Father of our Lord Jesus Christ.

This account of the imprecations in the psalms appears to me to be the only one, which reaches the perplexity, which they occasion to the minds of Christians. It is no doubt inconsistent with the views of those, who imagine that all the personal feelings of the writers of the Bible were suggested by the Divine spirit. To such persons I would recommend the attentive consideration of the following sentiments of Dr. Durell, an eminent divine and scholar of the English Episcopal church, and principal of one of the colleges in the university of Oxford, in the last century. "The common opinion is," says he, "that these imprecations are prophetic denunciations of God's judgments upon impenitent sinners. This in some cases may be true; but surely it cannot be so in all those parts, where they are denounced by the imperative; where the author imprecates not against *God's* enemies, not against the enemies of *the state*, but against *his own* enemies. The most probable account of this matter in my humble opinion is this, that God Almighty (though in a particular sense *the God of Abraham and his offspring*) did not interpose by his grace, or act upon the mind of his peculiar people, not even of their *prophets*, in an extraordinary manner, except when he vouchsafed to suggest some future event, or any other circumstance that might be for the public benefit of mankind. In all other respects, I apprehend they were left to the full exercise of their free will, without control of the divine

impulse. Now God had abundantly provided, in that code of moral and ceremonial institutes, which he had given his people for their law, that *the poor*, the fatherless, the widow, and stranger, should be particularly regarded; whence they ought to have learned to be merciful, as their Father in heaven is merciful: and it must be confessed that we sometimes find such behaviour and sentiments in the Jews, with respect to their enemies, as may be deemed truly Christian. See Ps. xxxv. 13, 14, &c. But in that very system of laws, it was also for wise reasons ordained, that they should have no intercourse with the seven nations of the *Canaanites*, but should absolutely exterminate them; whence they unwarrantably drew this inference, that they ought to love their neighbours, *but hate their enemies*, as our Lord declares, Matt. v. 43. From these devoted nations they extended the precept to the rest of mankind, that were not within the pale of their church; nay, sometimes to their own domestic enemies, those of their own blood and communion, with whom they were at variance. Hence, therefore, the horrid picture, which is drawn of that nation by the Greek and Roman authors; from whom I forbear to bring any instances, as they are well known; and so numerous that they might fill a volume.

"How far it may be proper to continue the reading of these psalms in the daily service of our church, I leave to the consideration of the legislature to determine. A Christian of erudition may consider these imprecations only as the natural sentiments of Jews, which the benign religion he professes abhors and condemns: but what are the illiterate to do, who know not where to draw the line between the law and the gospel? They hear both read, one after the other, and I fear too often think them both of equal obligation; and even take shelter under Scripture to cover their curses. Though I am conscious I here tread upon slippery ground, I will take leave to hint, that, notwithstanding the high antiquity that sanctifies, as it were, this practice, it would, in the opinion of a number of wise and good men, be more for the credit of the Christian church to omit a few of those psalms, and to substitute some parts of the Gospel in their stead." *Durell's Critical Remarks*, p. 179.

II. AUTHORS OF THE PSALMS.

The opinion has long since been exploded, that David was the sole author of the Psalms. For the contents of some of them prove that they were written during the captivity.

According to the Hebrew inscriptions, which are translated in the common English version of the Scriptures, and which form the Italic titles in the following translation, the authors of the Psalms are Moses, David, Solomon, Asaph, Heman, Ethan, and the sons of Korah.

But great uncertainty rests on these inscriptions, because several of them are inconsistent with the contents of the psalms to which they are prefixed. It is, indeed, not improbable that the name of the author was originally prefixed to his composition by his own hand. This is said to have been the practice of the Oriental poets from a very remote age, as it certainly was of several of the Hebrew prophets. If this were the case with respect to the Psalms, it is probable that many of the titles were lost in consequence of the use made of them in public worship, and that their place was afterwards partially supplied by uncertain tradition, or mere conjecture. What is certain is, that many of the inscriptions are at undeniable variance with the contents of the psalm; and this fact tends to throw discredit on those, with which the tenor of the composition sufficiently agrees.

To DAVID the Hebrew titles ascribe seventy-one psalms. Of these, many contain positive internal evidence of the accuracy of their titles. From his fame, as a player upon the harp, when he was invited to play before Saul, from his appellation of the sweet psalmist of Israel, and from the tradition of antiquity, there can be no doubt that he was the author of most of those, which are ascribed to him, and of some, which have no title.

"The inscriptions, indicating the authorship of David," says Eichhorn, "cannot be all right; not however on account of the greatness of the number ascribed to him. Who knows not

that, as a shepherd, and in a private station, David knew no truer friend than his harp; and that, when a king, he gloried in his songs more than in his crown? The whole course of his life, whether joyous or sorrowful, he introduced into his compositions. Who then must be surprised at the number of psalms of lamentation, which come under his name? Who ever suffered more, or more variously, or more undeservedly, than David? From the condition of a shepherd he raised himself to the throne. Through what hosts of enviers and enemies must he have pressed before he reached it! More than once was he obliged to flee from the javelin of Saul with his harp in his hand; what wonder, then, that it sounded his terrors? How often was he compelled to rove through the wilderness to avoid the persecution of one, who should have loved and protected him, as a member of his house, and successor to his throne? And when these dangers were past, long was it before the dangers of his life were past. Ishbosheth contended with him, as a rival aspirant for the throne, and until the whole royal family was extinct, he never felt himself at rest. Then he engaged, with various success, in war with the neighbouring kings, from Egypt to the Euphrates; and at last, after so many victories, he was destined to find his most dangerous enemy in the person of his own son, the rebellious Absalom. Amid so many and bitter calamities, the number of his poetic sighs and lamentations is not a matter of surprise. Besides, is it at all probable that the brief chronicles of the Hebrews make us acquainted with all his domestic afflictions through the whole course of his life? These, however, are not less hard to be borne than public calamities."

The characteristics of David's poetry are said by the same distinguished critic to be loveliness, and deep feeling. With him agrees so good a judge of poetry as the author of the Pleasures of Hope. "His traits of inspiration are lovely and touching rather than daring and astonishing. His voice, as a worshipper, has a penetrating accent of human sensibility, varying from plaintive melancholy to luxuriant gladness, and even rising to ecstatic rapture. In grief *his heart is melted like wax, and deep answers to deep, whilst the waters of affliction pass over him;*

or his soul is led to the green pastures by the quiet waters, or his religious confidence pours forth the metaphors of a warrior in rich and exulting succession. '*The Lord is my rock, and my fortress, and my deliverer — my God, my strength, in whom I will trust — my buckler, and the horn of my salvation, and my high tower.*' Some of the sacred writers may excite the imagination more powerfully than David, but none of them appeal more interestingly to the heart. Nor is it in tragic, so much as in joyous expression, that I conceive the power of his genius to consist. Its most inspired aspect appears to present itself, when he looks abroad upon the universe with the eye of a poet, and with the breast of a glad and grateful worshipper. When he looks up to the starry firmament, his soul assimilates to the splendor and serenity, which he contemplates. This lofty but bland spirit of devotion reigns in the eighth and in the nineteenth Psalm. But above all, it expands itself in the hundred and fourth into a minute and diversified picture of the creation. Verse after verse, in that Psalm, leads on the mind through the various objects of nature as through a mighty landscape, and the atmosphere of the scene is colored not with a dim or mystic, but with a clear and warm light of religious feeling. He spreads his sympathies over the face of the world, and rejoices in the power and goodness of its protecting Deity. The impression of that exquisite ode dilates the heart with a pleasure too instinctive and simple to be described."

To MOSES only one psalm is ascribed, viz. the ninetieth. In this beautiful elegy there is nothing absolutely inconsistent with the supposition that he was the author of it. Most critics, however, have supposed it to savour of a later age. Grotius remarks, "that it was not composed by him, but adapted by the author to the circumstances and feelings of Moses, containing sentiments, which he might have expressed." The writers of the Talmud ascribe the ten psalms following the ninetieth to Moses; but they do this upon the wholly unfounded supposition, that those psalms, which have no title, are to be attributed to the author, whose name occurs in the next preceding title.

The ninety-ninth certainly could not have been written by him, since it contains the name of the prophet Samuel, who was not born, till nearly three hundred years after the death of Moses.

Twelve psalms, viz. Ps. l. and lxxiii — lxxxiii., are ascribed to ASAPH, a celebrated Levite, and chief of the choirs of Israel in the time of David. 1 Chron. xvi. 4, 5. That he was a poet, and composed as well as sung, is evident from 2 Chron. xxix. 30. *Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord with the words of David, and of Asaph the seer.* But he could have been the author of but a small portion of these twelve psalms. Psalms lxxiv., lxxvii., lxxix., lxxx., indisputably belong to the times of the captivity, and several of the rest have with good reason been referred to the same period. They may, however, have been written by a later poet of the same name. Eichhorn, Rosenmüller, and De Wette are of opinion, that of all the psalms ascribed to Asaph, the contemporary of David, only the fiftieth is decidedly his. This, however, is enough to place him in the number of poets of the very first order. It is marked by a deeper vein of thought, and a loftier tone of sentiment, than any of the compositions of David. In Asaph, the poet and the philosopher are combined. "He was," says Eichhorn, "one of those ancient wise men, who felt the insufficiency of external religious usages, and urged the necessity of cultivating virtue, and purity of mind." It may well be said of him, as of the scribe in the New Testament, that *he was not far from the kingdom of God.*

Eleven psalms, the forty-second and forty-third being supposed to be one psalm, viz. xlii — xlix., and lxxxiv., lxxxv., lxxxvii., and lxxxviii., are ascribed to the sons of Korah, a Levitical family of singers. 1 Chron. vi. In consequence of the ambiguity of the Hebrew preposition, it has been doubted whether the inscription is intended to designate them as the authors of these psalms, or only as the musicians, who were to perform them in the temple. The preposition, however, is the same that denotes authorship in the case of those psalms, which are ascribed to David. Heman the Ezrahite, whose name occurs

in the title of one of these psalms, may have been one of the sons or descendants of Korah; or the mention of him in the inscription may have arisen from the amalgamation of contradictory titles. The titles were probably given them by some one, who had learned from tradition that they were the productions of the sons of Korah, but had not been informed of the names of their respective authors. Whatever may be the true explanation of their inscriptions, it is almost universally conceded that the psalms in question were not written by David. In style they differ materially from his. Whoever was their author, they are not unworthy of Asaph. No psalms in the whole collection possess a more permanent interest. None indicate a richer imagination, or a more powerful inspiration. None breathe a bolder, freer spirit of enthusiasm, or contain more sublime and affecting sentiments. Most of them, especially psalms xlii., xli., and lxxxiv., belong to that order of compositions, which, having once passed through the mind, are never forgotten; and which are most remembered in seasons when much that passes for poetry, being weighed in the balance, is found lighter than vanity.

In the Hebrew titles, the eighty-eighth psalm is ascribed to HEMAN, and the eighty-ninth to ETHAN, both called Ezrahites. The persons intended were, probably, Levitical singers in the time of David, mentioned in 1 Chron. vi. 33, 44. But there can be little doubt that the titles are wrong; and that these Psalms belong to a later age than that of David.

To SOLOMON only two of the psalms are inscribed, viz. the 72nd and 127th. But these could scarcely have been written by him. It has been suggested that his name was prefixed to the latter, merely because the first verse mentions the building of a house, which the author of the title supposed to refer to the temple. Of the 72nd he seems to be the subject rather than the author. It is not improbable, however, that some of the psalms were written by Solomon, since in 1 Kings iv. 32, he is said to have written one thousand and five songs.

The remaining fifty-one psalms have in the Hebrew no titles indicating their authors. And from what has been said of the Hebrew inscriptions, it follows that the authors of more than half of the psalms are unknown to us. As to the inscriptions, which are added in the ancient versions, they are evidently the conjectures of editors and copyists. Modern interpreters, also, have exercised their sagacity in assigning authors to the anonymous psalms. But their conjectures are not worthy of consideration.

III. TITLES OF THE PSALMS.

Besides the names of the authors, some of the titles indicate the species of the composition; some the occasion and subject of it; some refer to the leader of the choir of singers; some to the musical instrument to be used; and some to the tune to which the psalm was to be sung. Respecting the origin and antiquity of these titles, the opinion of Rosenmüller is as plausible as any that has been offered.

"I doubt not that all the psalms once had a title containing the name of the author, and in some instances the occasion of the composition, as was the custom of the Arabic, Syriac, and Hebrew poets. But those titles, which relate to the air, or the instrument, to which the psalm was to be sung, appear to have proceeded from those who, at various periods, made use of the psalms for public worship. Thus in 2 Sam. xxii., which contains the eighteenth psalm, there is in the title no mention of the leader of the music. The use of the psalms in public worship affords a reason for the mutilation or loss of the more ancient inscriptions, which mentioned the name of the author, and the occasion and subject of the psalm. Those who collected the psalms at different periods undertook to supply the deficiency of titles from their own judgment or fancy, without a due regard to manuscripts, or to the tenor of the psalm. Not a few seem to have been added by commentators, copyists, and even readers. This is proved by the Greek, Syriac, Arabic, Latin, and even by some Hebrew manuscripts. In many cases, probably, a conjecture, placed by a reader in the margin

of a manuscript, was in course of time introduced into the text. Hence it may be seen how it happens, that many of the psalms are at variance with their titles, and could not have been written by the author to whom they are assigned. We conclude, therefore, that all the Hebrew titles are not to be rashly rejected, nor indiscriminately received. But with the help of sound criticism and interpretation, we must distinguish those which were given by the poet from those which were added by a later hand."

To indicate the species of composition with respect to the sentiment, the metre, or the music to which it was adapted, the Hebrew terms *Mismor*, *Shir*, *Shir-Mismor*, *Mismor-Shir*, *Maschil*, *Michtam*, *Shiggaion*, and *Shir-Hammachaloth*, are used.

With the exception of the last term, it is doubtful whether it can be ascertained in what respects these titles differ, and still more doubtful, whether there are words in English to express their difference. What is certain is, that they all denote a species of psalm, with respect to the sentiment, the measure, or the music. I have thought it better to translate all of them by the next generic term, which is applicable to all of them, rather than to puzzle the English reader with the Hebrew terms *Michtam* and *Maschil*, or the barbarous English *psalm-song* or *song-psalm*.

The title *Maschil* is very probably derived from the verb signifying *to be wise*, and hence translated by some critics a *didactic psalm*. But several of the psalms, to which it is prefixed, have not the character commonly understood by didactic, and it is not prefixed to some that have that character. Thus it is prefixed to psalms lv., lxxxviii., and cxlii., and not to the fiftieth.

Michtam is sometimes translated *golden*, but it is difficult to perceive any peculiar excellence in the six psalms, namely, xvi., lvi., lvii., lviii., lix., lx., to which it is prefixed, which should gain for them the distinguishing epithet of *golden*. According to modern taste there are many others far more deserving of this appellation. The same objection may be made to the supposition that they derive their appellation from their being hung up in the temple in golden letters, like the *Moallacat*

in the temple at Mecca. Besides that there is no evidence of such a Hebrew custom, what is there in these six psalms, which should give them such a distinction above the rest? On the whole, there seems to be no more probable derivation of the word than that which makes it denote *writing*, that is, *composition*, *psalm*.

The hundred and forty-fifth is called *Tehillah*, *Praise*; and so excellent was this psalm always accounted by the Jews, that the title of the whole book of Psalms, *Sephir Tehillim*, *The Book of Praises*, was taken from it. The Jews used to say, "He cannot fail of being an inhabitant of the heavenly Canaan, who repeats this psalm three times a day."

Some suppose *Shiggaion* to denote a *song of lamentation*. But this is very uncertain.

Fifteen psalms, cxx-cxxiv., are entitled *Shir-Hammachaloth*, literally, *Song of steps*, or *of ascents*; in the common version, *Song of degrees*. By some they are termed *Odes of ascension*, or *pilgrim songs*, and are supposed to have derived their name from the circumstance, that they were sung when the people went up to worship in Jerusalem, at the annual festivals. *To go up* to Jerusalem, was a common expression with reference to journeys to the metropolis. Thus, our Saviour says, "Behold we go up to Jerusalem." It is supposed that they travelled in the Oriental manner, not single, but in companies, and chanted these psalms by the way. Psalms cxx. and cxxiii., however, do not seem suitable for such an occasion.

Others suppose them to refer to the return from the captivity, that return being styled an ascent, or going up. Ez. vii. 9. To this supposition it is objected that Ps. cxxii. 1, speaks of going up to the house of the Lord, which of course was in ruins when they were returning from the captivity.

Others suppose the term *steps* to refer to a peculiarity in the structure of some of these psalms, according to which a sentiment or expression of the preceding verse is introduced and carried forward in the next, so that there shall be a sort of *climax*, or *ascending series* of similar sentiments. Thus Ps. cxxi.,

"I lift up mine eyes to the hills;
Whence cometh *my help*?"

*My help cometh from Jehovah,
Who made heaven and earth.
He will not suffer thy foot to stumble,
Thy guardian doth not slumber.
Behold! the guardian of Israel
Doth neither slumber nor sleep."* &c.

But this peculiarity is found in only a few of the psalms to which the title is prefixed.

Michaelis has intimated that the word *steps* may have reference to a particular species of metre, and denote something like *feet* in English. He refers to the poetry of the Syrians, in which one species is distinguished by the term denoting *steps*. But what the metre is, cannot be ascertained.

Luther, Hammond, and others, suppose the word to be a musical term, denoting that these psalms are to be sung in a higher tone of voice or key.

Other parts of the titles denote the air or tune, to which the psalm is to be sung, by referring to the first words, or to the name, of psalms which are now lost. See Ps. lvii., lviii., lix. Others relate to the instruments of music, the choir of singers, and the leader, as may be understood from the translation.

In this connexion we may say a word of the term *Selah*. Its signification is extremely doubtful. But its use is very generally admitted to have been that of a musical sign for the direction of the singers. But whether it denotes a pause, or slowness of time, or a change of tune, or a repeat, equivalent to the Italian *Da capo*, or a rest for the vocal performers, whilst the musicians were alone to be heard, critics are divided in opinion.

IV. THE COLLECTION OF THE PSALMS, AND THEIR DIVISION INTO BOOKS.

The psalms appear to have been collected at different times and by different persons. This is manifest from the division into five books, which is certainly as ancient as the Septuagint version. For this version contains the doxologies, which are placed at the end of the first four books, Ps. xli. 13, lxxii.

18-20, lxxxix. 52, cvi. 48. The cause of this division, says Jahn, may be gathered from the character of the psalms contained in each book. Almost all the psalms of the first book are the work of David. In the second, there are twenty-two of David, one of Asaph, and eight anonymous, ascribed to the Korahites. The third contains one, the eighty-sixth, ascribed to David, and this doubtful; the remainder are partly Asaph's, partly the work of an uncertain author, and partly anonymous. Two only in the fourth book are ascribed to David, and one, the ninetyeth, to Moses, the others being anonymous. In the fifth, fifteen are assigned to David, one is ascribed conjecturally to Solomon, and the rest are anonymous. These five books of the Psalms, therefore, are evidently so many different collections, following each other in the order in which they were made. The first person, who began the collection, put together the psalms of David; the second, those psalms of David, which it was still in his power to glean, admitting a few others; the third had no psalms of David in view, and when he wished to join his own collection to the former, he added the note at the end of the second book; "Here end the psalms of David, the son of Jesse." lxxii., 20. The fourth collected anonymous psalms, and therefore his book exhibits only one of Moses, the ninetyeth, and two of David, the hundred and first and the hundred and third, the latter of which, however, is certainly not his. The last made a collection of whatever sacred poems he could gather; he has therefore fifteen of David, and thirty anonymous. This view of the subject readily accounts for the fact, that some psalms contained in an earlier collection again occur in a later, as the fourteenth and fifty-third, the fifty-seventh and hundred and eighth.

The age and the authors of these collections it is impossible to ascertain. But as in the first collection, as well as in the rest, there are some psalms which appear to have been written during the captivity, we may conclude that no one of them was made till the time of the captivity. Some of the others must have been made at different times after the return from Babylon. The last two books are supposed by several critics of eminence to contain psalms, referring even to the times of the Maccabees.

V. MEANS OF UNDERSTANDING THE PSALMS.

In order that the psalms may be understood in the fulness of their meaning, beauty, and spirit, the most important directions to an English reader are these three.

1. Gain some knowledge of Jewish antiquities. Be so familiar with the history, the manners and customs, the climate and scenery, and the modes of thinking and feeling of the Hebrews, that you may receive such impressions from the sacred poetry as would be received by an enlightened inhabitant of ancient Jerusalem. "It is not enough," says Bishop Lowth, "to be acquainted with the language of this people, their manners, discipline, rites, and ceremonies; we must even investigate their inmost sentiments, the manner and connexion of their thoughts; in one word, we must see all things with their eyes, estimate all things by their opinions. We must endeavour as much as possible to read Hebrew as the Hebrews would have read it." For this object they who have less taste for the simple and immethodical narrative of the sacred historians, may be referred to the more elaborate, but popular and interesting history of the Jews by Milman. For consultation, every one, who wishes to understand his Bible, should own Jahn's Biblical Archæology, which has been translated in this country.

2. In addition to a general knowledge of the Jewish history and antiquities, it is of great use to ascertain the subject, the occasion, and the author of the psalm. It is true that these points can rarely be discovered with any considerable degree of certainty. Many of the *captions*, prefixed to the psalms in this translation, must be regarded in the light of theories, or conjectures. As such, however, they may be regarded as useful. We may be more able to comprehend the sentiment and feel the spirit of a psalm, if we only assign to it an occasion similar to that for which it was composed. At best, however, as has been remarked by Bishop Lowth, "much of the harmony, propriety, and elegance of the sacred poetry, must pass unperceived by us, who can only form distant conjectures of the general design, but are totally ignorant of the particular application."

The following remarks of Michaelis are also highly deserving of consideration. "There are some," says he, "who undertake to explain the Psalms from the historical parts of Scripture, as if every occurrence were known to them, and as if nothing had occurred during the reign of David, which was not committed to writing. This, however, considering the extreme brevity of the sacred history, and the number and magnitude of the facts which it relates, must of course be very far from the truth. The causes and motives of many wars are not at all adverted to, the battles that are related are few, and those the principal. Who can doubt, though ever so inexperienced in military affairs, that many things occurred which are not mentioned between the desertion of Jerusalem by David, and that famous battle which extinguished the rebellion of Absalom? — They, who will not allow that they are ignorant of a great part of the Jewish history, will be apt to explain more of the psalms upon the same principle, and as relating to the same facts, than they ought; whence the poetry will appear tame and languid, abounding in words, but with little variety of description or sentiment.

"Others have recourse to mystical interpretations, or convert those historical passages, which they do not understand, into prophecies. Into none of these errors would mankind have fallen, but through the persuasion that the whole history of the Jews was minutely detailed to them; and that there were no circumstances with which they were unacquainted."

3. It is of the utmost consequence to attend to the characteristics of the language and structure of Hebrew poetry. In order to avoid important errors, the reader of Hebrew poetry must especially keep in mind one of its features, by which it is distinguished from the poetry of the western world, viz. its boldness in the use of figurative and metaphorical language. Many mistakes have arisen from interpreting the language of Eastern hyperbole in too strict a sense. As an instance of the kind of language to which I refer, I may mention the eighteenth psalm, verses 9 – 18. The simple fact, that God aided David and the Israelites in battle, is the foundation of this magnificent description. The Supreme Being is represented as interposing in the

midst of a tempest, and the tempest itself is described in language extremely hyperbolic. Compare Hab. iii. 3, &c.

As an instance of error arising from the neglect of this characteristic of Hebrew poetry, it may be mentioned that several learned critics have gravely undertaken to explain what habitation David could provide for Jehovah in a single day; that is, before he literally *gave sleep to his eyes, or slumber to his eyelids*. From inattention to the same thing, Psalm li. 5. has been made to convey a meaning at war with the attributes of God, with common sense, and with other portions of the sacred volume.

In regard to the construction of Hebrew poetry, so far as *quantity* is concerned, we are entirely ignorant. It is true, that now and then a scholar has arisen, who thought he could perceive the measures of Greek and Latin verse in the productions of the Hebrew poets. Josephus, too, speaks of the trimeters and pentameters of David. St. Jerome, also, observes, "If any one doubt that the Hebrews employed similar measures to those of Horace, Pindar, Alcæus, and Sappho, let him read Philo, Josephus, Origen, and Eusebius, and find by their testimony whether my assertion be true." But the ears of a vast majority of Hebrew scholars have not been able to detect any such measures in Hebrew poetry, nor to distinguish it from prose, so far as mere sound, or quantity, is concerned. That, in the ancient mode of pronouncing the Hebrew language, such measures existed, it is not necessary to deny. But if the ears of ninety-nine in a hundred are to be trusted, it is impossible to discover them.

What is obvious in the sacred poetry is a division into lines of nearly equal length, or containing nearly the same number of syllables, two of which lines generally form a verse, or complete a sentence. In several compositions, the initial letters of the successive lines or stanzas follow the order of the letters of the Hebrew alphabet. This is the case with seven of the psalms, four chapters of the Lamentations of Jeremiah, and the last chapter of Proverbs, from the tenth verse to the end.

But the most important feature in the construction of Hebrew verse is as obvious in a translation as in the original. It is what may be called *a rhythm of sentiment*. A period is divided into

members, generally two, but sometimes more, which, as it were, balance each other by thought corresponding to thought in repetition, in amplification, in reply, or in contrast.

This feature of Hebrew poetry is called *parallelism*. The illustration of it constitutes the great merit of Dr. Lowth, whose account I shall nearly transcribe.

This poetical conformation of the sentences consists chiefly in a certain equality, resemblance, or parallelism, between the members of each period; so that in two lines, or members of the same period, things for the most part answer to things, and words to words, as if fitted to each other by a kind of rule or measure. This parallelism has much variety, and many gradations; it is sometimes more accurate and manifest, sometimes more vague and obscure. It may however, on the whole, be said to consist of three species.

The first species is the *synonymous* parallelism, when the same sentiment is repeated in different, but equivalent terms; the expression being varied, but the sense entirely or nearly the same; this is the most frequent of all, and is often conducted with the utmost accuracy and neatness. Thus

“The earth is the Lord’s, and all that is therein;
The world, and they who inhabit it.
For he hath founded it upon the seas,
And established it upon the floods.” — Ps. xxiv. 1, 2.

There is great variety in the form of the synonymous parallelism. It is sometimes formed by the repetition of the former member, either in whole or in part:

“Much have they afflicted me from my youth,
May Israel now say,
Much have they afflicted me from my youth,
Yet have they not prevailed against me.” — Ps. cxxix. 1, 2.

“The waters saw thee, O God,
The waters saw thee, and feared,
And the deep trembled.” — Ps. lxxvii. 16.

There is frequently something wanting in the latter member, which must be repeated from the former, in order to complete the sentence :

“Kings shall see him, and rise up ;
Princes, and they shall worship him.” — Isaiah xlix. 7.

Sometimes also there are triplet parallelisms. In these the second line is generally synonymous with the first, whilst the third either begins the period, or concludes it, and frequently refers to both the preceding.

“The floods, O Jehovah,
The floods lift up their voice ;
The floods lift up their roaring.
Mightier than the voice of many waters,
Yea, than the mighty waves of the sea,
Is Jehovah in his lofty habitation.” — Psalm xciii. 3, 4.

In stanzas of four lines sometimes the parallel lines answer to one another alternately ; the first to the third, and the second to the fourth.

“As high as are the heavens above the earth,
So great is his mercy to them that revere him ;
As far as the east is from the west,
So far hath he removed our transgressions from us.”
Ps. ciii. 11, 12.

The second kind of parallelism is called *antithetic* ; that is, when a thing is illustrated by its contrary being opposed to it ; or when the members of a period are contrasted with each other with respect to the sense or expression. Thus,

“A wise son maketh glad his father ;
But a foolish son is the grief of his mother.” — Prov. x. 1.

“Jehovah knoweth the way of the righteous,
But the way of the wicked leadeth to ruin.” — Ps. i. 6.

“The memory of the just is a blessing ;
But the name of the wicked shall rot.” — Prov. x. 7.

"For his anger endureth but a moment,
But his favor through life;
Sorrow may be a guest for the night,
But joy cometh in the morning." — Ps. xxx. 5.

The antithetic parallelism agrees best with adages and acute sayings. It is therefore very prevalent in the proverbs of Solomon.

There is a third species of parallelism, in which the members of the period answer to each other, not by the repetition of the same image or sentiment, or the opposition of their contraries, but merely by the form of construction, in which word does not answer to word, and sentence to sentence, as equivalent or opposite; but there is a correspondence and equality between different propositions, in respect to the shape and turn of the whole sentence, and of the constructive parts; such as noun answering to noun, verb to verb, member to member, negative to negative, interrogative to interrogative. To this, which may be called the *synthetic* or constructive parallelism, may be referred all such as do not come within the two former classes. Thus

"The law of the Lord is perfect, reviving the soul;
The precepts of the Lord are sure, giving wisdom to the simple.
The statutes of the Lord are right, rejoicing the heart;
The commandments of the Lord are pure, enlightening the eyes.
The word of the Lord is clean, enduring for ever;
The judgments of the Lord are true and righteous altogether."

Ps. xix. 7-9.

Triplets are frequently formed of this kind of parallelism.

"Thy thunder roared in the whirlwind;
Thy lightning illumined the world;
The earth trembled and shook.
Thy way was through the sea,
And thy path through great waters,
And thy foot-steps could not be found." — Ps. lxxvii. 18, 19.

"I will be as the dew to Israel;
 He shall bloom as the lily,
 And strike his roots like Lebanon.
 His branches shall spread,
 And his beauty shall be as the olive-tree,
 And his fragrance as Lebanon." — Hosea, xiv. 5, 6.

The variety in the forms of the synthetic parallelism is very great, and the degrees of resemblance almost infinite; so that sometimes the scheme of the parallelism is very subtle, and obscure, and must be developed by art and ability, in distinguishing the different members of the sentence.

"In this peculiar conformation, or parallelism of the sentences," says Lowth, "I apprehend a considerable part of the Hebrew metre to consist; though it is not improbable that some regard was also paid to the numbers and feet. But of this particular we have at present so little information, that it is utterly impossible to determine, whether it were modulated by the ear alone, or according to any settled or definite rules of prosody."

"The nervous simplicity and conciseness of the Hebrew muse," says the poet Campbell, "prevent this parallelism from degenerating into monotony. In repeating the same idea in different words, she seems as if displaying a fine opal, that discovers fresh beauty in every new light to which it is turned. Her amplifications of a given thought are like the echoes of a solemn melody — her repetitions of it like the landscape reflected in the stream; and whilst her questions and responses give a lifelike effect to her compositions, they remind us of the alternate voices in public devotion, to which they were manifestly adapted."

The parallelism affords an important aid in interpretation. For sometimes the meaning of one member of a verse is clear, where that of the other is ambiguous. Thus the new translation of Ps. xxiv. 4, is confirmed by the parallelism, though it does not depend upon it. In Ps. lv. 15,

"May sudden death seize upon them!

May they go down to Hades alive!"

the second line is no doubt intended to be synonymous with the first, and is completely explained by it.

One other circumstance respecting the composition of the Psalms, which demands the reader's attention, is, that all of them were evidently designed to be sung; and that too with suitable accompaniments of music. It is evident, also, that some of them are adapted to be sung by alternate choirs, by way of response to each other, and some by three or more different choirs. By keeping this circumstance in mind, we shall perceive a greater degree of propriety, spirit, and grandeur in many of the psalms. Thus in that, of which every other line is, *For his mercy endureth for ever*, the repetition of these words might have had an excellent effect, when sung by way of response to a choir, which sung the other line, though to a mere reader such repetition may appear tedious. Ps. xxiv., cxxxv., cl., and others, are evidently adapted to the same mode of performance. It is however by no means probable that all the Psalms were sung in this way. For further information on this point, see Dr. Lowth's nineteenth Lecture, together with the Notes.

The last direction in regard to the mode of using the Psalms may be given in the language of Dr. Hammond, citing the opinion of the ancient fathers.

“Form thy spirit by the affection of the psalm, saith St. Augustine. If it be the affection of love, enkindle that within thy breast, that thou mayst not speak against thy sense, and knowledge, and conscience, when thou sayst, *I will love thee, O Lord, my strength!* If it be an affection of fear, impress that on thy soul, and be not thyself an insensible anvil to such strokes of divine poetry, which thou chantest out to others, *O consider this, ye that forget God, lest he pluck you away, and there be none to deliver you.* If it be an affection of desire, which the Psalmist in a holy transportation expresseth, let the same breathe in thee; accounting, as St. Chrysostom minds thee on psalm xlii., that when thou recitest these words, *Like as the hart desireth the water-brooks, so longeth my soul after thee, O God!* thou hast sealed a covenant, betrothed and engaged thy soul to God, and must never have a coldness or indifferency to him hereafter. If it be the affection of gratitude, let thy soul be lifted up in praises, come with affections this way inflamed, sensible of the weight of mercies of all kinds, spiritual and temporal, with all the enhancements that the

seasonable application thereof to the extremities of thy wants can add to thy preservations, and pardons, and joys ; or else the reciting the hallelujahs will be a most ridiculous piece of pagantry. And so likewise for the petitory part of the Psalms, let us be always in a posture ready for them, with our spirits minutely prepared to dart them up to heaven. And whatever the affection be, let the heart do what the words signify."

The translator leaves the principles and views, which governed him in his labors, to be inferred from the work itself. In one particular, however, some may be at a loss to know the reason for the translation which I adopt. I refer to the name of the Supreme Being, *Jehovah*. Perhaps the strict rules of interpretation require that it should be always translated by the same term. But as the same great Being is denoted, whether his name be translated *the Lord*, or *Jehovah*, I have thought it best, in many cases, not to alter the name, to which the feelings of the devout have been so long accustomed.

It has been my intention, during the progress of the work, to add to the translation a commentary critical and explanatory ; and considerable progress has been made in preparing one. But for various reasons, I have thought it expedient to abandon, at least for a time, the design of publishing a commentary, and to present the results of my labors without an exhibition of the process, by which they have been gained.

In the captions of psalms of doubtful interpretation, I have chosen to give the views of different interpreters rather than to indicate my own, so that the reader may be able, by comparing the contents of the psalm with the remarks prefixed to it, to judge of its meaning for himself. With the aid of the few notes, which have been added, and the helps, which have been recommended, the intelligent reader will understand this interesting portion of the sacred volume with as little difficulty as most of the poetry, which is published.

Brookfield, Massachusetts, May 5, 1831.

PSALMS.

BOOK I.

PSALM I.

The happiness of the righteous and the misery of the wicked. This psalm is supposed to have been prefixed by one of the collectors of the psalms as an introduction to the whole book. In several manuscripts it is not numbered, and is connected with the second psalm. Hence in Acts xiii. 33, according to the most approved edition of the Greek Testament, the second psalm is called the first.

- 1 **HAPPY** the man, who walketh not in the paths of
the unrighteous,
Nor standeth in the way of sinners,
Nor sitteth in the seat of scoffers ;
- 2 But whose delight is in the law of the Lord,
And who meditates on his precepts day and night.
- 3 For he is like a tree planted by streams of water,
That bringeth forth its fruit in its season,
Whose leaf also doth not wither ;
All, that he undertaketh, shall prosper.
- 4 Not so the unrighteous ;
They are like chaff, which the wind driveth away.
- 5 Therefore the wicked shall not stand in judgment,
Nor sinners in the assembly of the just.

6 For Jehovah knoweth the way of the righteous,
But the way of the wicked leadeth to ruin.

V. 5. *shall not stand*, i. e. shall not keep their place, shall not escape condemnation and punishment. — *In judgment*, i. e. when they are judged.
— V. 6. *For Jehovah knoweth*, i. e. examines, and will prosper it.

PSALM II.

By some the subject of this psalm is supposed to be the stability and glory of the kingdom of the Messiah; by others, the stability and glory of the throne of David. The reader can judge to whose character it is most applicable, when due allowance is made for the hyperbolic language, which it contains.

- 1 WHY do the heathen rage,
And the nations meditate a vain thing?
- 2 Why do the kings of the earth rise up,
And the princes combine together,
Against Jehovah, and against his anointed king?
- 3 "Let us break their bonds asunder;
"Let us cast away from us their fetters."
- 4 He that sitteth in heaven laugheth,
The Lord hath them in derision.
- 5 Then shall he speak to them in his wrath,
And confound them in his hot displeasure.
- 6 "I myself have anointed my king,
"Upon Zion, my holy hill."
- 7 I will declare the decree of Jehovah;
He hath said to me: "Thou art my son;
"This day I have begotten thee.
"Ask of me, and I will give thee the heathen for thine
inheritance,
"And the ends of the earth for thy possession.
"Thou shalt break them with a rod of iron;
"Thou shalt dash them in pieces like a potter's vessel."

- 10 Be wise, therefore, O ye kings !
 Be admonished, ye rulers of the earth !
- 11 Be subject to Jehovah with awe,
 And fear with trembling !
- 12 Kiss the son, lest he be angry, and ruin come upon
 you ;
 For soon shall his wrath be kindled !
 Happy are all they, who seek refuge in him.

V. 7. *Thou art my son, &c.*, i. e. Thou art a king ; this day have I appointed, or established thee. See Ps. lxxxix. 26, 27. 2 Sam. vii. 14. —
 V. 12. *Kiss the son*, i. e. pay homage to the king.

PSALM III.

A psalm of David, when he fled from his son Absalom.

- 1 How many, O Jehovah, are mine enemies ?
 How many are they, who rise up against me ?
- 2 How many are they, who say of me,
 " There is no help for him with God " ?
- 3 But thou, O Jehovah, art my shield,
 My glory, and the lifter up of my head.
- 4 I call upon Jehovah with my voice ;
 And he heareth me from his holy hill.
- 5 I lay me down and sleep ;
 I awake, for Jehovah sustaineth me.
- 6 I will not fear the ten thousands of people,
 Who on every side are encamped against me.
- 7 Arise, O Jehovah ! Save me, O my God !
 For thou smitest the cheek of all my enemies ;
 Thou breakest the teeth of the wicked.

8 Deliverance cometh from Jehovah ;
 May thy blessing be with thy people !

V. 3. *My glory*, i. e. my vindicator. — V. 7. *For thou smitest* : A metaphor borrowed from beasts of prey, who, when their jaws and teeth are broken, have no power to do injury.

PSALM IV.

A prayer for deliverance from enemies ; with a remonstrance to them, and expressions of confidence in divine aid. It may, with the last psalm, have been occasioned by the rebellion of Absalom. But it is rather remarkable that there is no particular allusion to the affecting circumstance of David's own son being at the head of it.

For the leader of the music, to be accompanied with stringed instruments. A psalm of David.

- 1 HEAR me when I call, O my merciful God !
 Thou hast helped me, when I was in trouble —
 Have pity upon me, and hear my prayer !
- 2 How long, O men, will ye dishonor my dignity,
 How long will ye love vanity, and seek disappointment ?
- 3 Know ye that Jehovah hath exalted one, that is devoted to him ;
 Jehovah will hear, when I call upon him.
- 4 Stand in awe, and sin no more ;
 Commune with your hearts upon your beds, and desist !
- 5 Offer your just sacrifices,
 And put your trust in Jehovah !
- 6 There are many who say, Who will show us any good ?
 Lord, lift thou up the light of thy countenance upon us !

- 7 Thou puttest gladness into my heart,
Greater than theirs, when their corn and wine are
abundant.
- 8 I will lay me down in peace, and sleep ;
For thou alone, O Jehovah, makest me dwell in safety.

V. 4. *Desist*, i. e. from your rebellious undertaking. — V. 6. *Who will show*, &c. i. e. Our condition is desperate.

PSALM V.

Prayer of a pious man for aid against impious, deceitful, and sanguinary enemies. It may be referred to the rebellion of Absalom ; or to the persecution of David in the court of Saul.

For the leader of the music ; to be accompanied with wind instruments. A psalm of David.

- 1 GIVE ear to my words, O Lord,
Have regard to my cry !
- 2 Listen to the voice of my supplication, my King and
my God !
- For to thee do I address my prayer.
- 3 In the morning shalt thou hear my voice, O Lord !
In the morning will I pray to thee, and look for help.
- 4 For thou art not a God, that hath pleasure in wickedness ;
The unrighteous man dwelleth not with thee.
- 5 Transgressors shall not stand in thy sight ;
Thou hatest all, that do iniquity.
- 6 Thou destroyest them, that speak falsehood ;
The man of blood and deceit Jehovah abhorreth.
- 7 But I, through thy great goodness, will come to thy
house ;
In thy fear will I worship at thy holy temple.

- 8 Lead me, O Lord, in the way of righteousness, because of mine enemies ;
 Make thy path straight before my face.
- 9 For in their mouth there is no truth ;
 Their heart is all malignity ;
 Their throat is an open sepulchre ;
 They flatter with their tongue.
- 10 Requite them, O God !
 Let them be confounded in their devices ;
 Cast them out for the multitude of their transgressions ;
 For against thee have they rebelled !
- 11 But let all, that put their trust in thee, rejoice ;
 Let them ever shout for joy, because thou defendest them ;
 Let them, that love thy name, be joyful in thee !
- 12 For thou, O Lord, dost bless the righteous ;
 With favor dost thou encompass him, as with a shield.

V. 9. *An open sepulchre* : An image of death or destruction ; since a sepulchre is opened only that a dead person may be put into it.

PSALM VI.

A prayer of one in great distress. Some refer it to the circumstances of David in his flight from Absalom. Others to the whole Jewish nation, represented under the image of a sick and distressed man.

For the leader of the music ; to be accompanied with instruments of eight strings. A psalm of David.

- 1 O LORD, rebuke me not in thine anger ;
 Chasten me not in thy hot displeasure !
- 2 Have pity upon me, O Lord, for I am weak !
 O Lord, heal me, for my bones tremble !

- 3 My soul, also, is sore troubled ;
And thou, O Lord, how long —
- 4 Return, O Lord, and deliver me ;
O save me according to thy mercy !
- 5 For in death no praise ascends to thee ;
In the grave, who can give thee thanks ?
- 6 I am weary with groaning ;
All the night I make my bed to swim,
And drench my couch with my tears.
- 7 Mine eye is wasted with grief ;
It hath become old because of all my enemies.
- 8 Depart from me, all ye that do iniquity ;
For Jehovah heareth the voice of my weeping.
- 9 Jehovah heareth my supplication ;
Jehovah accepteth my prayer.
- 10 All my enemies shall be ashamed, and utterly confounded ;
They shall be turned back and put to shame suddenly.

V. 3. *How long*, i. e. How long wilt thou delay to help me !

PSALM VII.

A psalm of David, which he sang to Jehovah, on account of the reproaches of Cush the Benjamite.

- 1 O JEHOVAH, my God, to thee do I look for help !
Save me from them that persecute me, and deliver me !
- 2 Lest mine enemy tear me like a lion ;
Lest he rend me in pieces, while there is none to help.

- 3 O Jehovah, my God ! If I have done this ;
If there be iniquity upon my hands,
4 If I have rendered evil to my friend,
Or have despoiled him, that without cause is mine enemy ;
5 Let my adversary pursue, and take me ;
Let him trample me to the ground,
And lay me prostrate in the dust !
- 6 Arise, O Lord, in thine anger ;
Lift thyself up against the rage of mine enemies ;
Awake for me ! Ordain judgment !
7 Let the assembly of the nations compass thee about,
And on their account ascend thy throne !
8 The Lord judgeth the nations ;
Judge me, O Lord, according to my righteousness,
And requite me according to my integrity !
9 O let the wickedness of the wicked be at an end ;
But establish the righteous ;
For thou, O God of justice, triest the heart and the reins !
- 10 My shield is with God,
Who saveth the upright in heart.
11 God is a righteous judge ;
And God is ever angry with the wicked.
12 If he do not desist, he sharpeneth his sword ;
He bendeth his bow, and maketh it ready ;
13 He prepareth for him the instruments of death ;
He shooteth his burning arrows.
- 14 Behold, he travailed with iniquity,
And conceived mischief,
But hath brought forth disappointment.

- 15 He made a pit and digged it,
And is fallen into the ditch, which he made.
16 His mischief returneth upon his own head,
And his violence descendeth upon his own pate.
17 I will praise the Lord according to his righteousness;
I will sing praise to the name of the Lord most high.

V 3. *If I have done this*, i. e. that with which my enemies charge me. —
V. 12. *If he do not desist*, i. e. If the wicked do not desist from his purpose.
He sharpeneth, i. e. God sharpeneth, &c.

PSALM VIII.

The greatness of the Creator, and his goodness to man.

For the leader of the music; to be accompanied with the gittith. A psalm of David.*

- 1 O JEHOVAH, our Lord,
How excellent is thy name in all the earth!
Thou hast set thy glory above the heavens!
2 Out of the mouth of babes and sucklings hast thou
ordained praise;
To put thine adversaries to shame,
And to silence the enemy and avenger.
3 When I consider thy heavens, the work of thy fingers,
The moon and the stars which thou hast ordained;
4 What is man, that thou art mindful of him,
And the son of man, that thou carest for him!
5 Yet thou hast made him little lower than the angels;
Thou hast crowned him with glory and honor.
6 Thou hast given him dominion over the works of
thy hands;
Thou hast put all things under his feet;

- 7 All sheep and oxen,
 Yea, and the beasts of the forest ;
 8 The fowls of the air, and the fishes of the sea,
 And whatever passeth through the paths of the deep.
 9 O Jehovah, our Lord,
 How excellent is thy name in all the earth !

* A musical instrument.

V. 5. *The angels* : or, *than God*.

PSALM IX.

A thanksgiving ode for victory and deliverance from enemies ; with prayers for future help. Supposed to have been composed after the wars mentioned in 2 Samuel, ch. viii.

For the leader of the music. To be sung in the manner, or with the voice of virgins. To the Benites. A psalm of David.

- 1 I WILL praise thee, O Lord, with my whole heart ;
 I will show forth all thy marvellous works.
 2 I will be glad and rejoice in thee ;
 I will sing praise to thy name, O thou most High !
 3 All my enemies are turned back ;
 They fall and perish at thy presence.
 4 For thou dost defend my right, and my cause ;
 Thou sittest upon the throne, a righteous judge.
 5 Thou rebukest the nations ;
 Thou destroyest the wicked ;
 Thou blottest out their name for evermore !
 6 The destruction of the enemy is complete ;
 Thou, O Jehovah, hast destroyed their cities !
 Their memory is perished with them.

- 7 Jehovah reigneth for ever ;
He hath prepared his throne for judgment.
- 8 He judgeth the world in righteousness ;
He administereth judgment to the nations with up-
rightness.
- 9 Jehovah is also the refuge of the oppressed ;
A refuge in times of trouble.
- 10 They, who know thy name, put their trust in thee ;
For thou, O Lord, forsakest not them that seek thee !
- 11 Sing praises to Jehovah, who reigneth in Zion ;
Declare his doings among the people.
- 12 As the avenger of blood, he remembereth the
distressed ;
He forgetteth not their complaint.
- 13 " Have pity upon me, [said I,] O Lord !
" Look upon my affliction from them that hate me ;
" Lift me up from the gates of death !
- 14 " That I may show forth all thy praise in the gates
of the daughter of Zion ;
" That I may rejoice in salvation by thee."
- 15 The nations have sunk into the pit which they made ;
In the net, which they hid, is their own foot taken.
- 16 Thus it is known that Jehovah executeth judgment ;
The wicked are ensnared in the work of their
own hands.
- 17 The wicked shall be driven into Hades ;
Yea, all the nations that forget God.
- 18 For the poor shall not always be forgotten ;
The hopes of the afflicted shall not perish for ever.

19 Arise, O Lord ! Let not man prevail ;
Let the nations be judged by thee !

20 Strike terror into them, O Lord !
Let the nations know, that they are but men.

V. 17. *Driven into Hades*, i. e. pursued by victorious enemies until they are destroyed.

PSALM X.

A prayer against impious, deceitful, and blood-thirsty foreign enemies.

- 1 WHY standest thou afar off, O Lord ?
Why hidest thou thyself in times of trouble ?
- 2 Through the haughtiness of the wicked the poor are
in distress ;
They are caught in the wiles, which are contrived
for them.
- 3 The wicked boasteth of his heart's desire ;
The rapacious renounceth, and contemneth Jehovah.
- 4 The wicked [saith] in his haughtiness, "He careth
not ;"
All his thoughts are, that God is nothing.
- 5 His course is always prosperous ;
Thy judgments are far from him ;
As for all his enemies, he puffeth at them.
- 6 He saith in his heart, "I shall never fall ;
"I shall never be in adversity."
- 7 His mouth is full of perjury, deceit, and oppression ;
Mischief and injustice are upon his tongue.
- 8 He sitteth in the lurking-places of the villages ;
In secret places doth he murder the innocent ;
His eyes are secretly fixed upon the poor.

- 9 He secretly lieth in wait, like a lion in a thicket ;
He lieth in wait to seize upon the helpless ;
He catcheth the poor, drawing them into his net.
- 10 He croucheth, and lowereth himself,
And the poor fall into his paws.
- 11 He saith in his heart, " God doth forget ;
" He hideth his face ; he doth never see it."
- 12 Arise, O Lord ! O God, lift up thine hand !
Forget not the distressed !
- 13 Wherefore doth the wicked condemn God,
And say in his heart, " He careth not for it" ?
- 14 Thou dost see it ; yea, thou beholdest malice and oppression,
And markest it upon thy hand !
The poor committeth himself to thee ;
Thou art the helper of the fatherless.
- 15 Break thou the arm of the unjust and wicked man ;
Seek out his wickedness, till thou canst find none !
- 16 Jehovah is king for ever ;
The gentiles shall perish out of his land.
- 17 Thou, O Lord, hearest the desires of the distressed ;
Thou strengthenest their hearts ;
Thou lendest a listening ear !
- 18 Thou maintainest the cause of the fatherless and
the oppressed,
That none may henceforth be expelled from the land.

V. 4. *He careth not*, i. e. God careth not. — V. 5. *Far from him*, i. e. He thinks not of them. — V. 14. *Markest it upon thy hand*, i. e. for the purpose of remembering it. See Isaiah xlix. 16.

PSALM XI.

An expression of trust in God, as a security from the plots and assaults of enemies. It may have been composed by David during his persecution by Saul.

For the leader of the music. A psalm of David.

- 1 In Jehovah do I put my trust. Why say ye to me,
"Flee, like a bird, to your mountain" ?
- 2 "For lo, the wicked bend their bow ;
"They make ready their arrows upon the string,
"That they may shoot in secret at the upright in
heart.
- 3 "If the pillars be broken down,
"What can the righteous do ?"
- 4 Jehovah is in his holy palace ;
Jehovah's throne is in heaven ;
His eyes behold, his eyelids prove the children of men.
- 5 Jehovah trieth the righteous ;
But the wicked, and the lover of violence, his soul
hateth.
- 6 Upon the wicked he will rain lightning ;
Fire and brimstone and a burning wind shall be the
portion of their cup.
- 7 For Jehovah is righteous ; he loveth righteousness ;
His countenance doth behold the upright.

V. 3. *If the pillars, &c.* i. e. If affairs are in a desperate condition. —
V. 4. *Palace, i. e.* heaven.

PSALM XII.

A prayer for protection against calumniating foes. By some supposed to have reference to the treatment of David from the courtiers of Saul; by others, to practices of demagogues during the rebellion of Absalom.

For the leader of the music; to be accompanied with the eight-stringed instrument. A psalm of David.

- 1 **HELP**, Lord, for the good man ceaseth;
 The faithful are failing amongst men.
- 2 They speak falsehood, one to another;
 With flattering lips, with a double heart do they speak.
- 3 May Jehovah destroy all flattering lips,
 And the tongue, which speaketh proud things!
- 4 Who say, "With our tongues will we prevail;
 "Our lips are our reliance;
 "Who is lord over us?"
- 5 For the oppression of the poor and the sighing of
 the wretched,
 Now will I stand up, saith Jehovah;
 I will place him in safety on whom they pour contempt.
- 6 The words of the Lord are pure;
 Like silver purified from earth in a furnace,
 Seven times refined.
- 7 Thou, O Lord, wilt watch over them;
 Thou wilt preserve them from this generation for ever.
- 8 The wicked walk on every side,
 When the vilest of men are exalted.

PSALM XIII.

Supplication for deliverance from enemies, and confidence of obtaining it.

For the leader of the music. A psalm of David.

- 1 How long, O Lord, wilt thou wholly forget me ?
How long wilt thou hide thy face from me ?
- 2 How long shall I have anxiety in my soul,
And sorrow in my heart all the day ?
How long shall my enemy be exalted over me ?
- 3 Look down and hear me, O Lord, my God !
Enlighten my eyes, lest I sleep the sleep of death !
- 4 Lest my enemy say, " I have prevailed against him ;"
Lest my adversaries rejoice, when I am fallen.
- 5 Yet will I trust in thy goodness ;
My heart shall rejoice in thy protection ;
- 6 I will sing to Jehovah, that he hath dealt kindly
with me.

V. 3. *Enlighten my eyes*, i. e. with thy countenance ; i. e. revive me. When a person is faint and languishing, his sight is dim. When he is revived or refreshed, his eyes are said to be enlightened. See 1 Sam. xiv. 27 ; Ezra ix. 8.

PSALM XIV.

The complaint of a pious man in exile concerning the wickedness of men : and supplication for the restoration of the Israelites from captivity. The last verse of this psalm cannot well be reconciled with the ascription of it to David, in the Hebrew title.

For the leader of the music. A psalm of David.

- 1 THE fool saith in his heart, There is no God.
They are corrupt ; their doings are abominable ;
There is none that doth good,

- 2 Jehovah looketh down from heaven upon the children
of men,
To see if there are any, that have understanding ;
That have regard to God.
- 3 They are all gone out of the way ; they are every one
corrupt ;
There is none that doth good ; no, not one.
- 4 Shall not the evil doers be requited,
Who devour my people like bread,
And call not upon Jehovah ?
- 5 Yea, then shall they be in great fear ;
For Jehovah is with the race of the righteous.
- 6 Ye deride the conduct of the poor ;
But the Lord is their refuge.
- 7 O that salvation for Israel would come out of Zion !
When Jehovah bringeth back the captives of his people ;
Then shall Jacob rejoice, and Israel be glad.

PSALM XV.

The qualifications of an acceptable worshipper. This psalm may have been composed when David removed the ark to the tabernacle on mount Zion ; 2 Sam. ch. vi.

A psalm of David.

- 1 LORD, who shall abide at thy tabernacle,
Who shall dwell upon thy holy hill ?
- 2 He that walketh uprightly, and doth righteousness,
And speaketh the truth from his heart :

- 3 He that slandereth not with his tongue ;
That doth no injury to his neighbour ;
And uttereth no reproach against his neighbour.
- 4 He, in whose eyes the worthless are contemptible ;
But who honoreth them that fear the Lord ;
He, that sweareth to his neighbour, and changeth
not ;
- 5 He that lendeth not his money for interest,
Nor accepteth a gift against the innocent ;
He that doth these things shall never fall.
-

PSALM XVI.

The person, who is the subject of this psalm, expresses his entire dependence upon God, his gratitude for divine goodness, his satisfaction with the condition assigned him, and his firm hopes of future protection and favor. This psalm is considered by the Apostles Peter and Paul, as prophetic of the Messiah. Some Christians, who believe the Apostles to be inspired as teachers of the Christian system, rather than as reasoners and interpreters, suppose David, or the author of the psalm, to be the only person described in it.

A psalm of David.

- 1 PRESERVE me, O God, for to thee do I look for
help ;
- 2 I have said to Jehovah, Thou art my Lord ;
I have no happiness without thee !
- 3 The holy that are in the land, and the excellent,
In them is all my delight.
- 4 They, who hasten after other gods, shall have multiplied sorrows ;
Their drink-offerings of blood I will not offer,
Nor will I take their names upon my lips.
- 5 Jehovah is my portion and my cup ;
Thou wilt maintain my lot !

- 6 My portion hath fallen to me in pleasant places ;
Yea, I have a goodly inheritance.
- 7 I will bless the Lord, who careth for me ;
Yea, in the night my heart admonisheth me.
- 8 I set the Lord before me at all times ;
Since he is at my right hand, I shall not fall.
- 9 Therefore my heart is glad, and my spirit rejoiceth ;
My flesh also dwelleth in security.
- 10 For thou wilt not give me up to the grave ;
Nor wilt thou suffer thy holy one to see the pit.
- 11 Thou wilt show me the path of life ;
In thy presence is fulness of joy ;
At thy right hand are pleasures for evermore.

V. 7. *Admonisheth me*, i. e. to bless him. — V. 10. *The pit*. See Ps. xxx. 3, 9; xlix. 9; Job xxxiii. 18.

PSALM XVII.

A prayer for help against impious enemies ; together with expressions of confidence in the favor of God.

A psalm of David.

- 1 HEAR the righteous cause, O Lord,
Attend to my cry ;
Give ear to my prayer from lips without deceit !
- 2 May my sentence come forth from thy presence ;
May thine eyes behold uprightness !
- 3 Prove my heart ; visit me in the night ;
Try me like gold, and thou shalt find nothing !
- 4 My thoughts do not vary from my lips ;
As to the deeds of men,
Through the word of thy lips I have shunned the
paths of the destroyer.

5 Support my steps in thy paths,
That my feet may not slip!

6 I call upon thee, O God, for thou wilt hear me;
Incline thine ear to me, and listen to my prayer!

7 Show forth thy loving-kindness, O thou that savest
by thy right hand,
Them that have recourse to thee from their adversari^{es} ^{s.}

8 Guard me as the apple of the eye;
Hide me under the shadow of thy wings,

9 From the wicked, who assault me,
From my deadly enemies, who compass me about!

10 They shut up their hard heart;
With their mouth they speak haughtily.

11 They encompass us in all our steps;
They fix their eyes upon us, that they may cast us up—
on the ground.

12 They are like a lion, eager for his prey;
Like a young lion, lurking in secret places.

13 Arise, O Lord, disappoint them, cast them down!
Deliver me from the wicked by thy sword;

14 From men, by thy hand, O Lord, from men of the
world,
Whose portion is in life; whom thou loadest with
treasure;

Whose children have enough, and leave their super-
fluity to their posterity.

15 But I through righteousness shall see thy face;
I shall be satisfied with the revival of thy countenance.

V. 8. *In the night*, i. e. when I have all the temptation to evil thoughts and
designs, which perfect secrecy can suggest.

PSALM XVIII.

This psalm is the same with that in 2 Sam. ch. xxii, with some small variations and additions.

For the leader of the music. A psalm of David, the servant of the Lord, who spake to the Lord the words of this song in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul: And he said,

- 1 I LOVE thee, O Jehovah, my strength !
- 2 Jehovah is my rock, my fortress, and my deliverer ;
My God, my strength, in whom I trust ;
My shield, my strong defence, and my high tower.
- 3 I called upon God, who is worthy to be praised,
And was delivered from my enemies.
- 4 The snares of death encompassed me ;
The waves of destruction filled me with dismay ;
- 5 The snares of the grave surrounded me,
And the nets of death seized upon me.
- 6 In my distress I called upon the Lord,
And cried unto my God ;
He heard my voice from his palace,
And my cry came before him into his ears.
- 7 Then the earth quaked and trembled ;
The foundations of the mountains rocked and were shaken,
Because his wrath was kindled.
- 8 A smoke went up from his nostrils ;
And fire from his mouth devoured ;
Burning coals shot forth from him.
- 9 He bowed the heavens, and came down ;
And darkness was under his feet ;

- 10 And he rode upon a cherub and did fly ;
Yea, he came flying upon the wings of the wind.
- 11 And he made darkness his covering ;
His pavilion round about him was dark waters and
thick clouds of the skies.
- 12 At the brightness before him, his thick clouds passed
away ;
Then came hailstones and coals of fire.
- 13 Jehovah also thundered from heaven,
And the Most High uttered his voice,
Amid hailstones and coals of fire.
- 14 He sent forth his arrows, and scattered them ;
Incessant lightnings, and discomfited them.
- 15 Then the channels of the deep were seen,
And the foundations of the earth were revealed,
At thy rebuke, O Jehovah,
At the blast of the breath of thy nostrils !
- 16 He stretched forth his hand from above ; he took me,
And drew me out of deep waters.
- 17 He delivered me from my strong enemy ;
From my adversaries, who were too powerful for me.
- 18 They fell upon me in the day of my calamity,
But the Lord was my stay.
- 19 He brought me forth into a large place ;
He delivered me, because he loved me.
- 20 Jehovah hath rewarded me according to my righteousness ;
According to the cleanness of my hands hath he recompensed me.
- 21 For I have kept the ways of the Lord,
And have not wickedly departed from my God.
- 22 For all his laws were in my sight ;
I did not put away his statutes from me.

- 23 I was upright before him,
And kept myself from iniquity.
- 24 Therefore hath Jehovah rewarded me according to
my righteousness,
According to the cleanness of my hands before his
eyes.
- 25 To the merciful thou showest thyself merciful ;
To the upright thou showest thyself upright ;
- 26 To the pure thou showest thyself pure ;
And to the perverse thou showest thyself perverse.
- 27 For thou savest the afflicted people,
But the haughty countenance thou bringest down.
- 28 Thou causest my lamp to shine,
Jehovah, my God, enlighteneth my darkness.
- 29 For through thee I have broken through troops ;
Through my God I have leaped over walls.
- 30 The ways of God are just and true ;
His word is pure, tried in the fire ;
He is a shield to all, who put their trust in him.
- 31 Who then is God, save Jehovah ?
And who is a rock, save our God ?
- 32 It is God that girded me with strength,
And made my way plain.
- 33 He made my feet like the hind's,
And set me in my high places ;
- 34 He taught my hands to war,
So that my arm bent the bow of brass.
- 35 Thou gavest me the shield of thy protection ;
Thy right hand held me up,
And thy goodness made me great !
- 36 Thou didst make a wide path for my steps,
So that my feet did not stumble.

- 37 I pursued my enemies, and overtook them,
And turned not back, till I had destroyed them.
- 38 I smote them, so that they could not rise ;
They fell under my feet.
- 39 Thou didst gird me with strength for the battle ;
Thou didst prostrate my adversaries under me.
- 40 Thou didst cause my enemies to turn their backs,
So that I destroyed them that hated me.
- 41 They cried, but there was none to help ;
To Jehovah, but he answered them not.
- 42 I beat them small, like dust before the wind ;
I cast them out as the dirt of the streets.
- 43 Thou hast delivered me from the assaults of the
people ;
Thou hast made me the head of the nations ;
People, whom I knew not, serve me.
- 44 They, who have only heard of me, obey me.
Yea, men of a strange land are suppliants to me ;
- 45 Men of a strange land fade away, like a leaf,
And come trembling from their strong holds.
- 46 Jehovah is the living God ; blessed be my rock ;
Exalted be the God of my salvation !
- 47 It is God, who hath given me vengeance,
And subdued the people under me ;
- 48 He delivered me from my enemies ;
Yea, thou hast lifted me up above mine adversaries ;
Thou hast saved me from the violent man !
- 49 Therefore I will give thanks to thee, O Lord, among
the people,
And sing praises to thy name !
- 50 Great deliverance giveth he to his king,
And sheweth mercy to his anointed ;
To David and to his race for ever.

PSALM XIX.

The glory of God manifested in the material creation, and in the law given to man. Prayer for forgiveness and deliverance from temptation.

For the leader of the music. A psalm of David.

- 1 THE heavens declare the glory of God ;
The firmament showeth forth the work of his hands.
- 2 Day uttereth instruction to day,
And night showeth knowledge to night.
- 3 They have no speech, nor language,
And their voice is not heard ;
- 4 Yet their sound goeth forth to all the earth,
And their words to the ends of the world.

- In them hath he set a tabernacle for the sun,
- 5 Which cometh forth like a bridegroom from his chamber,
And rejoiceth, like a strong man, to run his course.
- 6 He goeth forth from the extremity of heaven,
And maketh his circuit to the end of it ;
And nothing is hid from its heat.

- 7 The law of the Lord is perfect, reviving the soul ;
The precepts of the Lord are sure, giving wisdom to the simple ;
- 8 The statutes of the Lord are right, rejoicing the heart ;
The commandments of the Lord are pure, enlightening the eyes ;
- 9 The word of the Lord is clean, enduring for ever ;
The judgments of the Lord are true and righteous altogether.

- 10 More precious are they than gold ; yea, than much
fine gold ;
Sweeter than honey, and the honey-comb.
- 11 By them also is thy servant admonished,
And in keeping of them there is great reward.
- 12 Who knoweth his own offences ?
O cleanse thou me from secret faults !
- 13 Keep back also thy servant from presumptuous sins ;
Let them not have dominion over me !
Then shall I be upright ;
I shall not be polluted with gross transgression.
- 14 May the words of my mouth and the meditation of
my heart
Be acceptable in thy sight,
O Lord, my strength and my redeemer !

V. 2. *Day uttereth instruction to day*, i. e. One day gives the lesson of praise to God to the following. — V. 8. *Enlightening the eyes*. See note on xiii. 3.

PSALM XX.

Prayer of a people for their king going to war. It may have been composed when David was going to war with the Syrians. 2 Sam. ch. viii. x.

For the leader of the music. A psalm of David.

- 1 MAY Jehovah hear thee in the day of trouble ;
May the name of the God of Jacob defend thee !
- 2 May he send thee help from his sanctuary,
And strengthen thee out of Zion !
- 3 May he have regard to all thine offerings,
And accept thy burnt sacrifice !
- 4 May he grant thee thy heart's desire,
And fulfil all thy purposes !

- 5 We will rejoice in thy protection ;
We will triumph in the name of our God ;
When Jehovah hath fulfilled all thy petitions.
- 6 Now I know that Jehovah helpeth his anointed,
That he heareth him from his holy heaven,
And aideth him with the saving strength of his right
hand.
- 7 Some glory in chariots, and some in horses,
But we in the name of Jehovah our God.
- 8 They are brought down and are prostrate,
But we stand firm and erect.
- 9 Jehovah save the king !
May he hear us, when we call !
-

PSALM XXI.

Triumphal song of a people for the victories of their king. Some suppose this psalm to relate to the Messiah.

For the leader of the music. A psalm of David.

- 1 THE king rejoiceth in thy strength, O Lord !
Yea, he doth greatly exult in thy protection.
- 2 Thou hast given him his heart's desire,
And hast not denied him the request of his lips.
- 3 Yea, thou hast met him with rich blessings,
Thou hast placed a crown of pure gold upon his head.
- 4 He asked life of thee ; thou gavest it him ;
Even long life, enduring for ever.

- 5 Great is his glory through thine aid ;
Honor and majesty hast thou laid upon him.
- 6 Thou hast made him blessed for evermore ;
Thou hast made him glad with the joy of thy countenance.
- 7 For the king trusteth in the Lord ;
And through the goodness of the Most High he shall never fall.
- 8 Thy hand shall overtake all thine enemies ;
Thy right hand shall overtake them that hate thee.
- 9 Thou wilt make them like a burning oven in the time of thine anger ;
Jehovah shall swallow them up in his wrath,
And the fire shall devour them.
- 10 Their offspring shalt thou destroy from the earth ;
And their race from the sons of men.
- 11 For they spread a net of mischief against thee ;
They devised plots against thee, but they did not prevail.
- 12 Therefore thou wilt cause them to turn their backs ;
Thou wilt make ready thine arrows upon the strings against them.
- 13 Exalt thyself, O Jehovah, by thy strength !
So will we sing, and praise thy mighty deeds.

V 4. *For ever* : An hyperbolical expression for *very long*.

PSALM XXII.

▲ prayer of one in deep distress on account of his enemies, together with expressions of confidence in divine aid, and hopes of future prosperity, and of the extension of the knowledge and worship of God. By some the whole, by others, portions of this psalm are supposed to relate to the Messiah. Others refer it to the circumstances of David in the heat of Saul's persecution. See 1 Sam. ch. xviii.

For the leader of the music. To the tune of "The hind of the morning." A psalm of David.

- 1 My God, my God, why hast thou forsaken me ?
Why so far from mine aid, and from the words of
my cry ?
- 2 O my God, I cry during the day, but thou hearest not ;
In the night also, but I have no rest.
- 3 And yet thou art holy,
Dwelling amid the praises of Israel !
- 4 Our fathers trusted in thee ;
They trusted, and thou didst save them.
- 5 They called upon thee, and were delivered ;
They trusted in thee, and were not disappointed.
- 6 But I am a worm, and not a man ;
The reproach of men, and the scorn of the people.
- 7 All, who see me, deride me ;
They open wide the lips ; they shake the head.
- 8 " He trusted in Jehovah, let him help him ;
" Let him deliver him, since he delighted in him ! "
- 9 Surely thou art he that didst bring me into the
world ;
Thou didst make me lie secure upon my mother's
breast.
- 10 Upon thee have I cast myself from my birth ;
Thou hast been my God from my earliest breath.

- 11 O be not far from me, for trouble is near ;
For there is none to help.
- 12 Many bulls surround me ;
Strong bulls of Bashan close me in on every side.
- 13 They open their mouths wide against me,
Like a ravening and roaring lion.
- 14 I am poured out like water ;
And all my bones are out of joint ;
My heart is like wax ;
It melteth in my bosom.
- 15 My strength is dried up like an earthen vessel,
And my tongue cleaveth to my jaws ;
Thou hast brought me to the dust of death !
- 16 For dogs have surrounded me ;
The assembly of the wicked have enclosed me ;
They have bound my hands and my feet.
- 17 I can count all my bones ;
They gaze, and feast their eyes upon me.
- 18 They divide my garments amongst them,
And for my vesture they cast lots.
- 19 But be not thou far from me, O Lord ;
O my strength, make haste to mine aid !
- 20 Deliver my life from the sword ;
My blood from the power of the dog ;
- 21 Save me from the lion's mouth ;
Shield me from the horns of the buffaloes !
- 22 I will proclaim thy name to my brethren ;
In the midst of the congregation will I praise thee.
- 23 Praise him, ye worshippers of Jehovah !
Extol him, all ye race of Jacob,
And fear him, all ye race of Israel !

- 24 For he hath not despised nor abhorred the misery of
the afflicted ;
Nor hath he hid his face from him ;
But when he called upon him, he heard him.
- 25 My praise shall be of thee in the great congregation ;
I will pay my vows before thy worshippers !
- 26 The afflicted shall eat and be satisfied ;
The servants of Jehovah shall praise him ;
Your hearts shall be glad for ever and ever !
- 27 All the ends of the earth shall remember, and return
to Jehovah ;
All the families of the nations shall worship before him.
- 28 For the kingdom is Jehovah's ;
He is the governor of the nations.
- 29 All the rich of the earth shall worship him ;
They also shall bow before him, who are going down
to the dust ;
Who cannot keep themselves alive.
- 30 The future generation shall serve him ;
The race which is to come shall hear of Jehovah.
- 31 They shall come, and declare his righteousness ;
His mighty deeds to the people that are yet unborn.

V. 17. *My bones*, i. e. because I am so much emaciated. — V. 29. *Going down to the dust*, i. e. on account of extreme poverty.

PSALM XXIII.

God our shepherd.

A psalm of David.

- 1 THE Lord is my shepherd ; I shall not want.
2 He maketh me to lie down in green pastures ;
He leadeth me beside the still waters.

- 3 He reviveth my spirit ;
He leadeth me in the right paths,
For his name's sake.
- 4 When I walk through the darkest valley
I fear no evil, for thou art with me ;
Thy crook and thy staff, they comfort me.
- 5 Thou preparest a table before me,
In the presence of mine enemies.
Thou anointest my head with oil ;
My cup runneth over.
- 6 Surely goodness and mercy shall follow me all the
days of my life,
And I shall dwell in the house of the Lord for ever.
-

PSALM XXIV.

Hymn to Jehovah, occasioned by the introduction of the ark of the covenant into the tabernacle, or temple. This is one of the psalms, which Dr. Lowth supposes to have been sung responsively, a portion by the priests, and a portion by the people.

A psalm of David.

- 1 THE earth is the Lord's, and all that is therein ;
The world, and they, who inhabit it.
- 2 For he hath founded it upon the seas,
And established it upon the floods.
- 3 Who shall ascend the hill of Jehovah ?
And who shall stand in his holy place ?
- 4 He that hath clean hands and a pure heart ;
Who hath not inclined his soul to falsehood,
Nor sworn deceitfully.

- 5 He shall receive a blessing from Jehovah,
And favor from God, his helper.
- 6 This is the race of them that seek him ;
That seek thy face, O God of Jacob !
- 7 Lift up your heads, O ye gates !
Lift yourselves up, ye everlasting doors,
That the glorious king may enter in !
- 8 " Who is this glorious king ? "
Jehovah, strong and mighty ;
Jehovah, mighty in battle.
- 9 Lift up your heads, O ye gates !
Lift yourselves up, ye everlasting doors,
That the glorious king may enter in !
- 10 " Who is this glorious king ? "
Jehovah, God of hosts, He is the glorious king.
-

PSALM XXV.

This is one of the seven psalms, called *alphabetic*, because the verses begin with the letters of the Hebrew Alphabet, arranged in order ; as if in English, the first verse should begin with A, the second with B, &c. It contains a prayer for deliverance from enemies, for instruction in duty, for divine forgiveness, and for a distressed nation.

A psalm of David.

- 1 To thee, O Lord, do I lift up my soul !
- 2 O my God, I trust in thee ! Let me not be put to shame !
Let not my enemies triumph over me !

- 3 Yea, none that hope in thee shall be put to shame ;
They shall be put to shame, who wickedly forsake
thee.
- 4 Show me thy ways, O Lord,
Teach me thy paths !
- 5 Lead me in thy truth, and teach me ;
For thou art the God, from whom cometh my help ;
In thee do I trust at all times !
- 6 Remember thy kindness, O Lord, and thy mercy,
Which thou hast exercised of old !
- 7 Remember not the faults and transgressions of my
youth ;
According to thy mercy remember thou me,
For thy goodness' sake, O Lord !
- 8 Good and righteous is Jehovah,
Therefore sheweth he to sinners the way ;
- 9 The humble he guideth in his statutes,
And the humble he teacheth his way.
- 10 All the doings of Jehovah are mercy and truth,
To those, who keep his covenant and his precepts.
- 11 For thy name's sake, O Jehovah,
Pardon my iniquity, for it is great !
- 12 Who is the man that feareth the Lord ?
Him doth he show the way which he should choose.
- 13 He shall himself dwell in prosperity,
And his offspring shall inherit the land.
- 14 Jehovah is the friend of them that fear him,
And he will teach them his covenant.
- 15 Mine eyes are ever directed to Jehovah,
For he will pluck my feet from the net.

- 16 Look upon me, and pity me,
For I am desolate and afflicted !
- 17 Lighten the sorrows of my heart,
And deliver me from my troubles !
- 18 Look upon my affliction and distress,
And forgive all my sins !
- 19 Consider how many are my enemies,
And with what violence they hate me !
- 20 Guard thou my life and deliver me ;
Let me not be put to shame, for I have trusted in thee !
- 21 Let innocence and uprightness preserve me,
For on thee do I rest my hope !
- 22 Redeem Israel, O God, from all their troubles !
-

PSALM XXVI.

A prayer for deliverance from distress, with protestations of the righteousness of him who offers it. It is commonly supposed to relate to the persecution of David by Saul.

A psalm of David.

- 1 BE thou my judge, O Lord, for I have walked in uprightness !
I have put my trust in Jehovah, therefore shall I not fall.
- 2 Examine me, O Lord, and prove me ;
Try my reins and my heart !
- 3 For thy kindness is ever before my eyes,
And I walk in thy truth.
- 4 I sit not with men of falsehood ;
And go not in company with dissemblers.
- 5 I hate the assembly of evil-doers,
And do not sit with the wicked.

- 6 I wash my hands in innocence,
 And frequent thine altar, O Lord,
 7 To utter the voice of thanksgiving,
 And tell of all thy wondrous works !
 8 O Lord, I love the house of thine abode,
 The place where thine honor dwelleth !
 9 Gather not my breath with sinners,
 Nor my life with men of blood !
 10 In whose hands is mischief,
 And whose right hands are full of bribes.
 11 But as for me, I walk in integrity ;
 O redeem me, and be merciful to me !
 12 My feet tread in a straight path ;
 In the congregation will I bless the Lord.

V. 11. *Redeem me*, i. e. deliver me from distress. — V. 12. *In a straight path*, i. e. in the path of integrity.

PSALM XXVII.

A pious man in distress expresses his confidence in God, and his earnest desire for his temple. He then prays for relief in his desolate condition, and trusts that he shall obtain it. This psalm may have been composed on the same occasion with the last.

A psalm of David.

- 1 THE Lord is my light and my salvation ;
 Whom shall I fear ?
 The Lord is the shield of my life ;
 Of whom shall I be afraid ?
 2 When the wicked came upon me to devour me,
 Even my persecutors and enemies, they stumbled and
 fell.

- 3 Though a host should encamp against me, my heart
shall not fear ;
Though war should rise against me, yet will I be confident.
- 4 One thing have I desired of Jehovah ; that do I yet
seek ;
That I may dwell in the house of Jehovah all the days
of my life,
To behold the glory of Jehovah,
And to gaze upon his temple.
- 5 For in the day of trouble he will hide me in his pavilion ;
Yea, in the secret place of his tabernacle will he shelter me ;
He will set me upon a rock.
- 6 Yea, already doth he lift my head above my enemies,
who are around me ;
Therefore in his tabernacle will I offer sacrifices with
the sound of trumpets ;
I will sing, yea, with instruments of music I will give
praise to the Lord.
- 7 Hear my voice, O Lord, when I cry unto thee ;
Have pity upon me, and answer me !
- 8 When I think of thy precept, " Seek ye my face ! "
Thy face, Lord, do I seek
- 9 O hide not thou thy face from me ;
Cast not thy servant away in displeasure ;
Thou hast been my help ; do not leave me ;
Do not forsake me, O God, my protector !
- 10 For my father and my mother have forsaken me ;
But the Lord will take me up.
- 11 Teach me thy way, O Lord,
And lead me in the right path, because of my enemies !

12 Give me not up to the will of my adversaries !

For false witnesses have risen up against me,

And such as breathe out injustice.

13 I trust that I shall see the goodness of the Lord

In the land of the living ; hope thou in Jehovah !

14 Be of good courage ; let thy heart be strong ;

Hope thou in Jehovah !

V. 5. *Pavilion* — *tabernacle* : See Ps. xxxi. 20. The allusion is not to the place of religious worship. The language is metaphorical, borrowed from the practice of men, who hide in their tents, or habitations, him whom they mean to protect.

PSALM XXVIII.

Prayer for aid, and for the punishment of enemies, with strong hopes of being heard.

A psalm of David.

1 To thee do I cry, O Jehovah ! O my rock, be not
silent to me !

Lest, if thou answer me not, I become like those, who
go down to the pit.

2 Hear the voice of my supplication, when I cry unto
thee,

When I lift up my hands to thy holy mercy-seat !

3 Draw me not away with the impious, and with evil-
doers,

Who speak peace to their neighbours, while mischief
is in their hearts !

4 Give them according to their deeds, and the wicked-
ness of their conduct ;

Give them according to the work of their hands ;

Render to them their desert !

- 5 For they regard not the doings of Jehovah, nor the
work of his hands ;
Therefore shall he destroy them, and never build
them up.
- 6 Praised be Jehovah, for he hath heard the voice of
my supplications !
- 7 Jehovah is my strength, and my shield ;
My heart trusteth in him, and he helpeth me ;
Therefore doth my heart exult,
And in my song I will praise him.
- 8 Jehovah is the strength of his people ;
He is the protecting shield of his anointed.
- 9 Save thy people, and bless thine inheritance ;
Feed them also, and build them up for ever !
- V. 3. *Dravo me not away*, i. e. into destruction.

PSALM XXIX.

The glory of God, as manifested in a thunder-storm.

A psalm of David.

- 1 GIVE to Jehovah, O ye sons of God,
Give to Jehovah glory and praise !
- 2 Give to Jehovah the glory due to his name ;
Worship Jehovah in sacred attire !
- 3 The voice of Jehovah is heard above the waters ;
The God of glory thundereth,
Jehovah above the great waters.
- 4 The voice of Jehovah is powerful ;
The voice of Jehovah is full of majesty ;
- 5 The voice of Jehovah breaketh the cedars ;
Yea, Jehovah breaketh the cedars of Lebanon.

- 6 He even maketh them to leap like a calf;
Lebanon and Sirion like a young buffalo.
- 7 The voice of Jehovah divideth the flames of fire.
- 8 The voice of Jehovah maketh the wilderness tremble;
Yea, Jehovah maketh the wilderness of Kadesh tremble.
- 9 The voice of Jehovah maketh the hinds bring forth,
And layeth bare the forests;
While, in his palace, every one declareth his glory.
- 10 Jehovah sitteth above the storm;
Yea, Jehovah sitteth king for ever.
- 11 Jehovah will give strength to his people;
Jehovah will bless his people with peace.

V. 1. *Sons of God*, i. e. angels: Otherwise, kings. — V. 3. *The voice of Jehovah*, i. e. thunder: A personification. — *The waters*, i. e. waters in the firmament; in the clouds. See Gen. i. 7. — V. 6. *Maketh them to leap*: A hyperbolic description of the trembling caused by thunder, or of the effect of an earthquake, connected with it. — V. 7. *Divideth the flames of fire*, i. e. scattereth lightning. — V. 9. *In this palace*, i. e. in heaven.

PSALM XXX.

A song of thanksgiving for deliverance from distress.

*A psalm of David. To the air of songs for the dedication of a house.**

- 1 I WILL extol thee, O Lord, for thou hast lifted me up;
And hast not suffered my enemies to rejoice over me.
- 2 O Jehovah, my God! I called upon thee, and thou hast healed me.
- 3 O Lord, thou hast raised me up from the grave;
Thou hast kept me alive, that I should not go down to the pit.

- 4 Sing unto Jehovah, O ye his servants,
And praise his holy name !
- 5 For his anger endureth but a moment,
But his favor through life ;
Sorrow may be a guest for the night,
But joy cometh in the morning.
- 6 I said in my prosperity, I shall never be moved ;
- 7 Thou, O Lord, by thy favor, hast made my mountain
strong ;
Thou didst hide thy face, and I was troubled ;
- 8 I cried unto thee, O Jehovah,
To Jehovah I made supplication,
- 9 "What will my blood profit thee, that I should go
down to the pit ?
"Can dust praise thee ? Can it declare thy faithful-
ness ?
- 10 "Hear, O Lord, and have pity upon me ;
"Be thou, O Lord, my helper !"
- 11 Thou didst turn my mourning into dancing ;
Thou didst loose my sackcloth, and gird me with glad-
ness.
- 12 Wherefore I will sing praise to thee, and not be si-
lent ;
O Jehovah, my God, I will give thanks to thee for
ever !

* Or, On the dedication of David's house.

PSALM XXXI.

A prayer for deliverance, in the confident hope of being heard.

For the leader of the music. A psalm of David.

- 1 IN thee, O Jehovah, do I trust; let me never be
put to shame;

According to thy goodness deliver me!

- 2 Bow down thine ear to me; help me speedily;
Be to me a strong rock, a high fortress, for my deliverance!

- 3 For thou art my rock and my high fortress;
Be thou also my guide, and lead me, for thy name's sake!

- 4 Draw me out of the net, which they have secretly
laid for me,

For thou art my strength!

- 5 Into thy hand I commit my life;
Thou wilt deliver me, O Jehovah, thou God of truth!

- 6 I hate those, who regard lying vanities,
And put my trust in Jehovah.

- 7 I will be glad and rejoice in thy mercy,
That thou hast looked upon my trouble,
And hast had regard to my distress;

- 8 That thou hast not given me up to the hands of my
enemies,

But hast set my feet in a wide place.

- 9 Have pity upon me, O Lord, for I am in trouble!
My face is consumed with grief;
Yea, my spirit, and my body.

- 10** For my life is wasted with sorrow,
 And my years with sighing ;
 My strength faileth by reason of my affliction,
 And my bones are consumed, on account of all my
 enemies.
- 11** I have become the scorn of my neighbours,
 And the terror of my acquaintance ;
 They who see me abroad flee from me.
- 12** I am forgotten, like a dead man ;
 I am like a broken vessel.
- 13** I hear the slander of many ; fear is on every side ;
 For they take counsel together against me ;
 They devise to take away my life.
- 14** But I trust in thee, O Jehovah !
 I say, " Thou art my God ! "
- 15** My destiny is in thy hand ;
 Deliver me from the power of my enemies and perse-
 cutors !
- 16** Let thy face shine upon thy servant,
 And save me through thy mercy !
- 17** Let me not be put to shame, O Jehovah ! for I have
 called upon thee ;
 Let the wicked be put to shame ;
 Let them be silenced in the grave !
- 18** Let lying lips be put to silence,
 Which speak proud things against the righteous,
 With insolence and contempt !
- 19** O how great is thy goodness, which thou treasurest
 up for them that fear thee ;
 Which thou showest to them that trust in thee, be-
 fore the sons of men !

- 20 Thou hidest them in the secret place of thy presence
from the machinations of men ;
Thou shelterest them in thy pavilion from the violence
of tongues.
- 21 Praised be Jehovah, for he hath shown me his wonderful kindness,
As in a fortified city.
- 22 I said in my distress, " I am cut off from before thine eyes ; "
But thou didst hear the voice of my supplication,
When I cried unto thee.
- 23 O love the Lord, all ye his servants,
For the Lord preserveth the faithful,
And requiteth the proud in full measure !
- 24 Be of good courage ; let your hearts be strong,
All ye, who trust in Jehovah !

PSALM XXXII.

The happiness of him, whose sins are forgiven. This psalm is commonly supposed to express the feelings of David after his reproof by Nathan the prophet. See 2 Sam. ch. xii.

A psalm of David.

- 1 HAPPY is he, whose transgression is forgiven ; whose
sin is pardoned ;
- 2 Happy the man, to whom Jehovah imputeth not iniquity,
And in whose spirit there is no guile.
- 3 While I kept silence, my bones were wasted,
By reason of my groaning all the day.

- 4 For day and night thy hand was heavy upon me ;
My moisture dried up, as in summer's drought.
- 5 At length I acknowledged to thee my sin,
And did not hide my iniquity.
I said, I will confess my transgression to the Lord ;
And thou forgavest the iniquity of my sin !
- 6 Therefore shall every pious man pray to thee, while
thou mayest be found ;
Surely the floods of great waters shall not come near
him.
- 7 Thou art my hiding-place ; thou preservest me from
trouble ;
Thou compassest me about with songs of deliverance.
- 8 I will instruct thee, and show thee the way thou
shouldst go ;
I will give thee counsel and keep mine eye upon thee.
- 9 Be ye not like the horse or the mule, which have no
understanding,
Whose mouths must be pressed with the bridle and
curb,
Because they will not come near thee !
- 10 The wicked hath many sorrows ;
But he that trusteth in the Lord is encompassed with
mercies.
- 11 Rejoice in the Lord, and be glad, ye righteous ;
Shout for joy, ye that are upright in heart !
- V. 3. *While I kept silence*, i. e. did not confess my sins.

PSALM XXXIII.

A hymn to Jehovah as the creator and governor of the world, and the special protector of the Jewish nation.

- 1 REJOICE, O ye righteous, in the Lord,
For praise becometh the upright.
- 2 Praise the Lord with the harp ;
Sing to him with the ten-stringed psaltery !
- 3 Sing to him a new song ;
Play skilfully amid the sound of trumpets !
- 4 For the word of the Lord is right,
And all his acts are faithful.
- 5 He loveth justice and equity ;
The earth is full of the goodness of Jehovah.
- 6 By the word of the Lord were the heavens made,
And all the hosts of them by the breath of his mouth.
- 7 He gathereth the waters of the sea, as a heap ;
He layeth up the deep in store-houses.
- 8 Let all the earth revere Jehovah ;
Let all the inhabitants of the world stand in awe of
him !
- 9 For he spake, and it was done ;
He commanded, and it stood fast.
- 10 Jehovah bringeth the devices of the nations to nothing ;
He frustrateth the designs of kingdoms.
- 11 The purposes of Jehovah stand for ever ;
The designs of his heart to all generations.
- 12 Happy the nation, whose God is Jehovah ;
The people whom he hath chosen for his inheritance.
- 13 Jehovah looketh down from heaven ;
He beholdeth all the children of men ;

- 14 From his dwelling-place he beholdeth all the inhabitants of the earth ;
- 15 He, that formed the hearts of all,
And observeth all their works.
- 16 A king is not saved by the number of his forces,
Nor a hero by the greatness of his strength.
- 17 The horse is a vain thing for safety,
Nor can he deliver his master by his great strength.
- 18 Behold, the eye of Jehovah is upon them that fear him ;
Upon them, that trust, in his goodness ;
- 19 To secure them from the power of death,
And keep them alive in famine.
- 20 The hope of our souls is in Jehovah ;
He is our help and our shield.
- 21 Yea, in him doth our heart rejoice ;
In his holy name we have confidence.
- 22 May thy goodness be upon us, O Jehovah,
According as we trust in thee !

PSALM XXXIV.

This is the second alphabetical psalm. It contains thanksgiving for deliverance from distress, and a description of the happiness of the good and the misery of the wicked.

A psalm of David, when he changed his behaviour before Abimelech, who drove him away, and he departed.

- 1 I WILL bless the Lord at all times ;
His praise shall be continually in my mouth.

- 2 In the Lord doth my soul boast ;
Let the afflicted hear, and rejoice !
- 3 O magnify the Lord with me,
And let us exalt his name together !
- 4 I sought the Lord, and he heard me,
And delivered me from all my fears.
- 5 Look up to him, and ye shall have light ;
Your faces shall never be ashamed.
- 6 This afflicted man cried, and Jehovah heard,
And saved him from all his troubles.
- 7 The angels of Jehovah encamp around those who fear
him,
And deliver them.
- 8 O taste, and see, how good is the Lord !
Happy the man, who trusteth in him !
- 9 O fear the Lord, ye his servants !
For to those, who fear him, there shall be no want.
- 10 Young lions want and suffer hunger ;
But they who fear the Lord want no good thing.
- 11 Come, ye children, listen to me !
I will teach you the fear of the Lord.
- 12 Who is he that loveth life,
And desireth many days, in which he may see good ?
- 13 Guard well thy tongue from evil,
And thy lips from speaking guile.
- 14 Depart from evil and do good ;
Seek peace and pursue it.
- 15 The eyes of the Lord are upon the righteous,
And his ears are open to their cry.
- 16 But the face of the Lord is against evil-doers,
To cut off their remembrance from the earth.

- 17 The righteous cry, and the Lord heareth,
And delivereth them from all their troubles.
- 18 The Lord is near to them, that are of a broken heart,
And saveth such as are of a contrite spirit.
- 19 Many are the afflictions of the righteous;
But the Lord delivereth him from them all.
- 20 He guardeth all his bones;
Not one of them shall be broken.
- 21 Adversity destroyeth the wicked,
And they who hate the righteous suffer for it.
- 22 Jehovah redeemeth the life of his servants,
And none that put their trust in him will repent of it.
- V. 6. *This afflicted man*, i. e. I myself.

PSALM XXXV.

A prayer for help against enemies ; commonly supposed to relate to the persecution of David by Saul and his courtiers.

A psalm of David.

- 1 CONTEND, O Lord, with them that contend with
 me ;
 Fight against them that fight against me !
- 2 Take hold of the shield and buckler,
 And stand up for my help !
- 3 Draw forth the spear and the axe against my perse-
 cutors ;
 Say to me, " I am thy salvation."
- 4 May they be confounded and put to shame, who seek
 my life ;
 May they be turned back with disgrace, who devise
 my hurt !

- 5 May they be like dust before the wind ;
May the angel of the Lord drive them !
- 6 May their way be dark and slippery,
And may the angel of the Lord pursue them !
- 7 For without cause they have laid for me a snare ;
Without cause they have digged for me a pit.
- 8 May unforeseen destruction come upon them !
May the snare, which they have laid, lay hold on
themselves,
And may they fall into destruction !
- 9 Then my soul shall rejoice in Jehovah ;
It shall exult in his protection.
- 10 All my bones shall say, Who, O Jehovah, is like thee,
Who dost rescue the afflicted from the oppressor ;
The afflicted and destitute from the spoiler ?
- 11 False witnesses have risen up ;
They charge me with crimes, which never entered my
mind.
- 12 They repay me evil for good ;
They bereave me of my all.
- 13 And yet I, during their sickness, clothed myself with
sackcloth,
And afflicted myself with fasting,
And my prayer was turned to my bosom.
- 14 I conducted myself, as if he had been a friend, or a
brother ;
I bowed down in sadness, as one mourning for his
mother.
- 15 But at my fall they rejoice, and gather themselves to-
gether ;
Unsuspected revilers assemble themselves against me ;
They tear me without ceasing.

- 16 With base men, who mock for their bread,
They gnash at me with their teeth.
- 17 How long, O Lord, wilt thou look on ?
O rescue my life from the destruction they plot for me ;
My precious life from those young lions !
- 18 I will thank thee in the great assembly ;
Before a numerous people I will praise thee.
- 19 Let not them, that without provocation are my enemies,
triumph over me ;
Let them not wink with the eye, who hate me without
cause !
- 20 For they speak not peace ;
They devise deceit against them that are quiet in the
land.
- 21 Yea, they open their mouths wide against me ;
They say, " Aha, aha, our eye seeth it ! "
- 22 Thou seest it, O Jehovah, be not silent !
O Lord, be not far from me !
- 23 Arouse thyself ; awake for my defence !
My God and my Lord, awake to my cause !
- 24 Judge me according to thy righteousness, O Jehovah,
my God !
Let them not triumph over me !
- 25 Let them not say in their hearts, " Aha ! we have
our wish ! "
Let them not say, " We have swallowed him up ! "
- 26 May they all be confounded, and brought to shame.
Who rejoice at my calamity !
May they be clothed with ignominy and disgrace,
Who exalt themselves against me !

- 27 Let them shout for joy, and be glad,
Who favor my righteous cause ;
Let them ever say, " Exalted be Jehovah,
" Who delighteth in the prosperity of his servant ! "
- 28 So shall my tongue speak of thy righteousness,
And daily repeat thy praise.

V. 13. *My prayer*, &c. i. e. I sat on the ground and prayed with my head bent toward my bosom. This was a posture in prayer common amongst the Orientals. — V. 21. *Our eye seeth it*, i. e. what we have long wished to see.

PSALM XXXVI.

Complaint of the wickedness of men ; description of the goodness of God ; prayer for help.

For the leader of the music. A psalm of David, the servant of the Lord.

- 1 FROM the heart of the wicked proceed impious counsels ;
He hath no fear of God before his eyes.
- 2 He flattereth himself in his own eyes,
That God will not discover and hate his iniquity.
- 3 The words of his mouth are iniquity and deceit ;
He neglecteth to be wise and to do good.
- 4 He deviseth mischief upon his bed ;
He persevereth in an evil way ;
He hath no abhorrence of sin.
- 5 Thy goodness, O Lord, reacheth to the heavens,
And thy faithfulness to the clouds ;
- 6 Thy righteousness is like the high mountains ;
Thy judgments are a great deep ;
Thou, O Lord, preservest man and beast !

- 7 How precious is thy goodness, O God !
The sons of men seek refuge under the shadow of
thy wings.
- 8 They are satisfied with the abundance of thy house ;
And thou causest them to drink of the full stream of
thy pleasures.
- 9 For with thee is the fountain of life ;
Through thy light we see light.
- 10 O continue thy goodness to them, that know thee ;
And thy favor to the upright in heart !
- 11 Let not the foot of the proud come upon me,
Nor the hand of the wicked remove me !
- 12 Lo ! already are the workers of iniquity fallen ;
They are cast down ; they are unable to rise.

V. 8. *The abundance of thy house* : A figurative expression, by which God is represented under the image of a rich and hospitable master of a house. There is no allusion to a place of worship. — V. 9. *Of life*, i. e. of happiness. — *Through thy light*, i. e. thy favor. — *We see light*, i. e. we enjoy prosperity. — V. 11. *Remove me*, i. e. persecute me from house and home.

PSALM XXXVII.

A didactic psalm on the rewards of the righteous and the punishment of the wicked. It is the third alphabetic psalm. In this each of the Hebrew letters includes two verses.

A psalm of David.

- 1 BE not angry on account of the wicked,
Nor be envious of those, who do iniquity.
- 2 For soon shall they be cut down, like grass,
And wither, like the green herb.

- 3 Trust in the Lord, and do good ;
Abide in the land, and pursue righteousness.
- 4 Place thy delight in the Lord,
And he will give thee thy heart's desires.
- 5 Cast thy cares upon the Lord ;
Trust in him, and he will give thee success.
- 6 He will cause thy justice to shine forth like the light, —
And thy righteousness like the noonday's brightness —
- 7 Repose thou on the Lord,
And in him place thy trust ;
Be not angry on account of the prosperous ;
On account of him that deviseth deceit.
- 8 Cease from anger ; give not way to wrath ;
Be not provoked to do evil thyself ;
- 9 For evil-doers shall be rooted out ;
But they who trust in Jehovah, they shall inherit the
land.
- 10 Yet a little while, and the wicked shall be no more ;
Thou mayest look for his place, and he will not be
found.
- 11 But the meek shall inherit the land,
And delight themselves in the fulness of prosperity.
- 12 The wicked man plotteth against the just,
And gnasheth at him with his teeth.
- 13 Jehovah laugheth at him ;
For he seeth that his day is coming.
- 14 The wicked draw the sword,
And bend their bow,
To cast down the afflicted and the needy,
And to slay the upright.

- 15 Their swords shall enter their own hearts,
And their bows shall be broken in pieces.
- 16 Better is the little of the righteous man
Than the great abundance of the wicked ;
- 17 For the arms of the wicked shall be broken,
But Jehovah will sustain the righteous.
- 18 Jehovah careth for the life of the upright,
And their inheritance shall endure for ever.
- 19 They shall not be ashamed in the evil time,
And in the days of famine they shall have enough.
- 20 But the wicked shall perish ;
Yea, the enemies of Jehovah shall be consumed, like
the glory of the fields ;
They shall be consumed into smoke.
- 21 The wicked borroweth, and repayeth not ;
But the righteous is merciful and liberal.
- 22 For they, who are blessed by God, shall inherit the
land,
And they, who are cursed by him, shall be rooted out.
- 23 The steps of the good man are directed by Jehovah ;
He delighteth himself in his way.
- 24 Though he fall, he shall not be left prostrate,
For Jehovah holdeth him by the hand.
- 25 I have been young, and now am old ;
Yet have I never seen the righteous forsaken,
Nor his posterity begging bread.
- 26 He is ever merciful and lendeth,
And his posterity is greatly blessed.

- 27 Depart from evil and do good,
And thou shalt dwell in the land for ever.
- 28 For Jehovah loveth righteousness,
And forsaketh not his servants ;
They are preserved for ever ;
But the posterity of the wicked shall be rooted out.
- 29 The righteous shall inherit the land,
And dwell therein for ever.
- 30 The mouth of the righteous uttereth wisdom,
And his tongue speaketh what is right.
- 31 The law of his God is in his heart ;
His footsteps never slip.
- 32 The wicked watcheth the righteous,
And seeketh to slay him ;
- 33 Jehovah will not leave him in his hand,
Nor suffer him to be condemned, when he is judged.
- 34 Trust in Jehovah, and keep his way,
And he will raise thee to the possession of the land ;
Whilst thou shalt see the destruction of the wicked.
- 35 I have seen a wicked man in great power,
And spreading himself like a green cedar ;
- 36 But he passed away, and lo ! he was no more ;
Yea, I sought him, but he was not found.
- 37 Maintain uprightness, and observe integrity :
For the man of peace hath descendants.
- 38 But transgressors will all be destroyed ;
The posterity of the wicked shall be rooted out.

- 39 The salvation of the just is from Jehovah.
He is their strength in the time of trouble.
- 40 Jehovah will help and deliver them ;
He will deliver them from their enemies, and save
them,
Because they trust in him.
-

PSALM XXXVIII.

A prayer of one in deep affliction. It may have been occasioned by the affair of Bathsheba, or by some other offence of David. Some suppose the whole Jewish nation to be represented in it, under the image of an individual.

A psalm of David. To bring to remembrance.

- 1 O LORD, rebuke me not in thy wrath,
Nor chasten me in thy hot displeasure !
- 2 For thine arrows have deeply pierced me,
And thine hand hath been heavy upon me.
- 3 There is no soundness in my flesh because of thine
anger ;
Nor rest in my bones because of my sin.
- 4 For my iniquities have gone over my head ;
Like a heavy burden, they are more than I can bear.
- 5 My wounds putrefy and are loathsome on account of
my folly.
- 6 I am bent ; I am bowed down greatly ;
I go mourning all the day long.
- 7 For my bowels are full of burning heat,
And there is no soundness in my flesh.
- 8 I am weakened and greatly broken ;
I roar by reason of the agitation of my heart.

- 9 O Lord, thou knowest all my desire,
And my sighs are not hidden from thee !
10 My heart panteth ; my strength faileth me ;
The very light of my eyes is gone from me.
11 My friends and acquaintance keep aloof from my
woe,
And my kinsmen stand afar off !
12 While they, who seek my life, lay snares for me ;
They, who seek my hurt, threaten destruction,
And meditate deceit all the day long.
13 But I, like a deaf man, hear not ;
And, like a dumb man, open not my mouth.
14 I am like one who heareth nothing,
And in whose mouth are no reproofs.
15 For in thee, O Jehovah, do I place my trust ;
Thou wilt hear, O Lord, my God !
16 For I have prayed, Let them not rejoice over me ;
Let them not exult at the slipping of my feet !
17 For I am just ready to fall,
And my pain doth never leave me ;
18 For I confess my iniquity,
And am troubled on account of my sin.
19 But my enemies flourish and are strong ;
They, who hate me without a cause, are multiplied.
20 They, who repay good with evil, are my enemies,
Because I follow that which is good.

21 Forsake me not, O Jehovah !
O my God, be not far from me !
22 Make haste to mine aid, O Lord, my salvation !

V. 4. *Have gone over my head*, i. e. overwhelm me, as waves a drowning man. — V. 10. *Light of my eyes*. See note on xiii. 3.

PSALM XXXIX.

complaints of one in affliction respecting the shortness and vanity of human life, with expressions of submission, and prayer for relief.

1 psalm of David. For the leader of the music of the Jeduthunites.

- 1 I SAID, I will take heed to my ways,
That I may not sin with my tongue ;
I will keep my mouth with a bridle,
While the wicked is before me.
- 2 I was dumb with silence ; I spake not even what was
good ;
But my pain was increased.
- 3 My heart was hot within me ;
In my agitation the fire burned ;
Then spake I with my tongue ;
- 4 Lord, make me to know mine end,
And the number of my days,
That I may know how long I have to live !
- 5 Behold, thou hast made my days as a hand-breadth,
And my life is as nothing before thee ;
Yea, every man, in his firmest state, is but a vapor.
- 6 Surely every man walketh, as a shadow ;
Surely he disquieteth himself in vain ;
He heapeth up, and knoweth not who shall gather.
- 7 What then, O Lord, is my hope ?
My hope is in thee !
- 8 Deliver me from all my transgressions ;
Let me not be the reproach of scoffers !
- 9 Yet, I am dumb ; I open not my mouth ;
For thou hast done it !
- 10 But remove from me thine infliction ;
For I am perishing by the blow of thine hand.

- 11 When thou with rebukes dost chasten man for iniquity,
 Thou consumest his glory like the moth !
 Surely every man is a vapor.
- 12 Hear my prayer, O Jehovah ;
 Give ear to my cry ;
 Deny not an answer to my tears !
 For I am but a stranger with thee ;
 A sojourner, like all my fathers.
- 13 O spare me, that I may recover strength,
 Before I go away, and be no more !

V. 3. *The fire burned*, i. e. the fire of impatience and repining. — V. 6. *As a shadow*, i. e. an unsubstantial phantom, or image.

PSALM XL.

Thanksgiving for past favors, and prayer for continued mercy. This psalm is commonly supposed to relate to the circumstances of David after the rebellion of Absalom, or to some circumstances of his life not recorded in the sacred history. But on account of the quotation of verses 6–8 in the Epistle to the Hebrews, x. 5, &c., some apply the whole psalm to the Messiah. Others, finding insuperable difficulties in applying the whole of it to him, refer verses 6–8 to him, and the remainder to David. Rabbi Jarchi mentions an opinion of the ancient Jews, that both this psalm and the last are designed for the use of the whole Jewish nation, represented under the image of an afflicted man.

For the leader of the music. A psalm of David.

- 1 I TRUSTED steadfastly in Jehovah,
 And he listened, and heard my cry.
- 2 He drew me out of a horrible pit ;
 Out of the miry clay ;
 He set my feet upon a rock,
 And made my steps firm.
- 3 He hath put into my mouth a new song ;
 A song of praise to our God.
 Many shall see, and fear,
 And put their trust in Jehovah.

- 4 Happy the man, who maketh Jehovah his trust,
And resorteth not to men of pride and falsehood.
- 5 Many, O Jehovah, my God, are the wonderful
works, which thou hast done ;
Many have been thy gracious purposes toward us ;
None can be compared to thee ! I would declare and
rehearse them,
But they are more than can be numbered.
- 6 In sacrifice and oblation thou hast no pleasure ;
So thou hast instructed me ;
Burnt-offering and sin-offering thou requirest not.
- 7 Therefore, said I, Lo, I come
To do what in the written volume is prescribed to
me.
- 8 O my God, to do thy will is my delight ;
And thy law dwelleth in my heart !
- 9 I have proclaimed thy righteousness in the great as-
sembly ;
I have not restrained my lips ; O Lord, thou knowest
it !
- 10 I hide not thy justice in my heart ;
I declare thy faithfulness and thy preserving care !
I conceal not thy mercy and truth from the great as-
sembly.
- 11 Withdraw not from me thy goodness, O Lord !
May thy mercy and truth continually preserve me !
- 12 For evils innumerable have encompassed me ;
My iniquities have overtaken me ;
I cannot see the end of them ;
They are more than the hairs of my head,
And my heart dieth within me.

- 13 Be pleased, O Lord, to deliver me !
 O Lord, make haste to mine aid !
- 14 May they all be confounded and covered with shame,
 Who seek to take away my life !
 May they be driven back with disgrace,
 Who desire to do me injury !
- 15 May they be overwhelmed with confusion,
 Who cry out to me, Aha ! aha !
- 16 But let all, who seek thee, be glad and rejoice in thee !
 Let those, who love thy protection, ever say,
 " Exalted be Jehovah ! "
- 17 I am poor and afflicted, yet the Lord thinketh upon me ;
 Thou art my help, and my deliverer ;
 My God, make no delay !

PSALM XLI.

Prayer of one in affliction, whose enemies desired and plotted his destruction. This psalm is supposed by many to relate to the circumstances of David during the rebellion of Absalom. Others, not understanding the Jewish method of quoting Scripture, apply the whole psalm to the Messiah, on account of the quotation of the ninth verse by Jesus in John xiii. 18. To this latter supposition the fourth verse is a sufficient objection, not to mention others.

For the leader of the music. A psalm of David.

- 1 HAPPY is he who hath regard to the poor ;
 The Lord will deliver him in time of trouble.
- 2 The Lord will preserve him, and keep him alive ;
 He shall be happy on the earth ;
 Thou wilt not give him up to the will of his enemies !

3 The Lord will support him upon the bed of disease ;
Thou wilt raise him from his sick bed !

4 I said, O Lord, be merciful to me !
Heal me, for I have sinned against thee !

5 My enemies speak evil of me ;
“ When will he die, and his name perish ? ”

6 If one come to see me, he speaketh falsehood ;
His heart gathereth malice ;
When he goeth abroad, he uttereth it.

7 All that hate me whisper together against me ;
Against me do they devise mischief ;

8 “ His base conduct cleaveth to him ;
“ He lieth down, and he shall never arise.”

9 Yea, my familiar friend in whom I trusted, who did
eat of my bread,
He hath lifted up his heel against me.

10 But do thou, O Lord, have pity upon me ;
Raise me up, that I may requite them !

11 By this I know that thou favorest me,
Because my enemy doth not triumph over me.

12 As for me, thou wilt support me in my prosperity ;
Thou wilt set me before thy face for ever !

* * *

13 *Praised be Jehovah, God of Israel,
From everlasting to everlasting. Amen ! Amen !*

BOOK II.

PSALM XLII. XLIII.

The aspirations of an afflicted exile after the temple and worship of God.

The forty-second and forty-third compose but one psalm in thirty-six Hebrew manuscripts examined by Dr. Kennicott, and nine by De Rossi, and from internal evidence there can be little doubt that this was their original form. It is commonly supposed to refer to the circumstances of David, when he fled to a distance from Jerusalem and the sanctuary, from his rebellious son Absalom. Others suppose it to be the composition of a priest, living among strangers, who derided him for his trust in Jehovah.

For the leader of the music. A song of the sons of Korah.

- 1 As the hart panteth for the water-brooks,
So panteth my soul for thee, O God !
- 2 My soul thirsteth for God, the living God ;
When shall I come, and appear before God ?
- 3 My tears have been my food day and night,
While they say to me continually, Where is thy God ?
- 4 When I think of it, I pour out my soul in grief ;
How I once walked in the procession to the house of
God,
Amid sounds of joy and praise with the festive multi-
tude !
- 5 Why art thou cast down, O my soul ?

And why art thou disquieted within me ?
Hope thou in God, for I shall yet praise him,
Him, my deliverer, and my God !

6 My soul is cast down within me,
While I remember thee from the land of Jordan and
Hermon ;
From the mountain Mizar.

7 Deep calleth for deep ; thy cataracts roar ;
All thy waves and billows have gone over me !

8 Once Jehovah commanded his kindness by day,
And by night his praise was with me,
An dprayer to the God of my life.

9 Now I say to God, my rock, Why hast thou forgotten
me ?

Why go I mourning on account of the oppression of
the enemy ?

10 The reproaches of the enemy are like the crushing of
my bones,
While they say to me continually, Where is thy God ?

11 Why art thou cast down, O my soul !
And why art thou disquieted within me ?
Hope thou in God ! for I shall yet praise him,
Him, my deliverer, and my God !

1 Judge me, O God, and defend my cause against
an ungenerous nation ;
Deliver me from unjust and deceitful men !

2 Thou art the God of my strength ; why dost thou cast
me off ?

Why go I mourning on account of the oppression of
the enemy ?

- 3 O send forth thy light and thy truth ; let them guide me ;
 Let them lead me to thy holy mountain, and to thy dwelling-place !
- 4 Then will I go to the altar of God,
 To the God of my joy and exultation ;
 Yea, upon the harp will I praise thee, O God, my God !
- 5 Why art thou cast down, O my soul !
 And why art thou disquieted within me ?
 Hope in God ; for I shall yet praise him,
 Him, my deliverer and my God !

PSALM XLIV.

Prayer of a pious Israelite for the relief of his oppressed and persecuted nation. Calvin, with several modern interpreters, supposes this psalm to have been composed during the persecution of Antiochus Epiphanes. See 1 Mac. i. and ii. De Wette has suggested several strong objections to this supposition, and refers it to the time of Jehoiakim, when the Chaldeans came against Jerusalem, 2 Kings xxiv. 2. &c, or of Jehoiachin, when a portion of the people was carried into captivity. 2 Kings xxiv. 10, &c.

For the leader of the music. A psalm of the sons of Korah.

- 1 O GOD ! we have heard with our ears,
 Our fathers have told us ;
 What deeds thou didst in their days,
 In the days of old.
- 2 With thine own hand didst thou drive out the people,
 And plant our fathers in their stead ;
 Thou didst destroy the nations,
 And cause our fathers to flourish.

- 3 For not by their own swords did they gain possession
of the land,
Nor did their own arms give them victory ;
But thy right hand, and thine arm, and the light of
thy countenance ;
For thou didst favor them !
- 4 Thou also art my king, O God !
O send deliverance to Jacob !
- 5 Through thee may we cast down our enemies ;
Through thy name we may trample upon our adver-
saries !
- 6 I trust not in my bow,
Nor can my sword save me.
- 7 But it is thou only, who savest us from our enemies,
And puttest to shame those, who hate us !
- 8 In God will we glory continually ;
Yea, we will praise thy name for ever !
- 9 Yet now thou hast cast us off, and put us to shame ;
Thou goest not forth with our armies.
- 10 Thou makest us turn back from the enemy,
And they, who hate us, make our goods their prey.
- 11 Thou makest us like sheep, destined for food ;
And scatterest us amongst the nations.
- 12 Thou sellest thy people for nought,
And increasest not thy wealth by their price.
- 13 Thou makest us the reproach of our neighbours ;
The scorn and derision of those who are around us.
- 14 Thou makest us a byword among the nations,
And causest the people to shake their heads at us.
- 15 My ignominy is continually before me,
And shame covereth my face ;
- 16 On account of the scoffer and reviler,
And on account of the enemy and avenger.

- 17 All this hath come upon us ;
Yet have we not forgotten thee,
Nor have we been false to thy covenant.
- 18 Our hearts have not wandered from thee,
Nor have our feet gone out of thy path ;
- 19 Though thou hast crushed us in a land of jackals,
And covered us with thick darkness.
- 20 If we had forgotten the name of our God,
Or stretched forth our hands to a strange God,
- 21 Surely God would search it out,
For he knoweth the secrets of the heart.
- 22 But for thy sake we are killed all the day ;
We are counted as sheep for the slaughter.
- 23 Awake ! why sleepest thou, O Lord !
Arise ! cast us not off for ever !
- 24 Wherefore dost thou hide thy face,
And forget our affliction, and oppression ?
- 25 Our soul is bowed down to the dust ;
Our body cleaveth to the earth.
- 26 Arise, O thou, our strength,
And deliver us, for thy mercy's sake !

V. 12. i. e. Thou causest us to be sold in vast numbers, like the meanest slaves.

V. 22. *But for thy sake*, i. e. for the sake of thy religion.

PSALM XLV.

This psalm is regarded by many, following the author of the Epistle to the Hebrews, as prophetic of Jesus the Messiah, and as setting forth the glories of his kingdom in language borrowed from the style of Eastern royalty. Some of the German critics, as Rosenmüller, suppose the subject of the psalm to be the Messiah according to the gross Jewish conceptions, but to have no reference to Jesus. Others, with Grotius, suppose it to be an ode composed in honor of king Solomon by some courtly bard; and that the special occasion of it was his marriage with an Egyptian princess. Another supposition is, that it is an inauguration or coronation ode.

For the leader of the music. To be accompanied with the Shoshannim. A song of loveliness, or a lovely song, of the sons of Korah.*

- 1 My mind is full of a pleasant theme ;
I will address my song to the king ;
May my tongue be like the pen of a ready writer !
- 2 Thou art the fairest of the sons of men ;
Grace is poured upon thy lips ;
For God hath blessed thee for ever !
- 3 Gird on thy sword, O hero,
Thy glory and ornament !
- 4 In thy glorious array ride forth prosperously
On account of thy truth, and mildness, and justice ;
And thy right hand shall teach thee terrible things !
- 5 Thine arrows are sharp ;
Nations shall fall before thee ;
They shall pierce the hearts of the king's enemies.
- 6 Thy throne, O God, shall stand for ever ;
The sceptre of thy kingdom is a sceptre of equity !
- 7 Thou lovest righteousness, and hatest iniquity ;
Therefore, O God, thy God hath anointed thee
With the oil of gladness above thy fellows !

- 8 All thy garments are myrrh, aloes, and cassia ;
From ivory palaces stringed instruments delight thee.
- 9 Daughters of kings are amongst thy chosen women ;
On the right hand stands the queen
In gold of ophir.
- 10 Listen, O daughter ; consider, and incline thine ear ;
Forget thy people and thy father's house !
- 11 For the king is captivated with thy beauty ;
He is now thy lord ; honor thou him !
- 12 So shall the daughter of Tyre seek thy favor with
gifts ;
The rich among the people.
- 13 All glorious is the king's daughter in her apartment ;
Her robe is embroidered with gold.
- 14 In variegated garments shall she be led to the king ;
The virgin companions, that follow her, shall be
brought unto thee.
- 15 With gladness and rejoicing shall they be brought ;
They shall enter the king's palace.
- 16 Instead of thy fathers shall be thy children,
Whom thou shalt make princes through all the land.
- 17 I will make thy name memorable throughout all
generations ;
So shall the people praise thee for ever and ever !

* A musical instrument ; perhaps so called from having the form of a lily.

V. 6. *O God*, i. e. *O king* ! A well known usage. See Ps. lxxvii. 6. This psalm may be otherwise rendered : *Thy divine throne shall stand for ever*, i. e. *Thy throne, given to thee by God, &c.* — V. 7. *Therefore, O God* : Or, *Therefore, God*. *Thy fellows*, i. e. other kings. — V. 12. *Daughter of Tyre*, i. e. the city of Tyre, or the Tyrians.

PSALM XLVI.

Thanksgiving for victory over enemies, and trust in God as a national refuge and defence. Some refer the composition of this Psalm to the days of Hezekiah, when Jerusalem was threatened by the Assyrians. See Is. xxxvi. xxxvii. Others to the victory gained by Jehoshaphat over the Ammonites and Moabites. See 2 Chron. xx. 28. But each opinion is mere conjecture. It is most probable, however, that the psalm was occasional.

*For the leader of the music. Of, or for, the sons of Korah.
To be sung in the manner, or with the voice, of virgins.*

- 1 God is our refuge and strength ;
An ever present help in trouble.
- 2 Therefore we will not fear, though the earth be changed ;
Though the mountains tremble in the midst of the sea ;
- 3 Though its waters roar and be troubled,
And the mountains shake with its swell ;
- 4 Her river with its streams shall make glad the city
of our God,
The holy dwelling-place of the most high.
- 5 God is the midst of her ; she shall not be moved ;
God will help her, and that full early.
- 6 The nations raged ; kingdoms were moved ;
He uttered his voice the earth melted.
- 7 The Lord of hosts is with us :
The God of Jacob is our refuge.
- 8 Come, see the doings of Jehovah !
What desolations he hath made in the earth !
- 9 He causeth wars to cease to the end of the earth ;
He hath broken the bow, and snapped the spear
asunder,
And burned the chariots in fire.

- 10 “Desist, and know that I am God,
“Exalted among the nations, exalted in all the earth!”

- 11 The Lord of hosts is with us ;
The God of Jacob, is our refuge.

V. 2. *Though the earth change, &c.* i. e. though land become sea and sea land : Images of political confusion. — V. 4. *Her river, &c.* An image of peace, contrasted with the uproar and confusion described in the preceding verses.

PSALM XLVII.

A hymn of thanksgiving to Jehovah, as the giver of victory to the Israelites.

For the leader of the music. A psalm of the sons of Korah.

- 1 O CLAP your hands, all ye nations !
Shout unto God with the voice of triumph !
- 2 For terrible is Jehovah, the most high,
The great king over all the earth.
- 3 He hath subdued nations under us,
And kingdoms under our feet,
- 4 He hath selected for us an inheritance,
The glory of Jacob, whom he loved.
- 5 God goeth up with a shout ;
Jehovah with the sound of trumpets.
- 6 Sing praises to God ; sing praises ;
Sing praises to our king ; sing praises !
- 7 For God is king of all the earth ;
Sing to him hymns of praise !
- 8 God reigneth over the nations ;
God sitteth upon his holy throne.

- 9 The princes of the nations gather themselves together,
To the people of the God of Abraham ;
For the mighty of the earth belong to God ;
He is supremely exalted.

PSALM XLVIII.

A hymn of thanksgiving for the deliverance of Jerusalem from invading enemies.

A psalm of the sons of Korah.

- 1 GREAT is Jehovah, and greatly to be praised
In the city of our God, upon his holy mountain.
2 Beautiful in its elevation is mount Zion,
The joy of the whole earth ;
On the northern side is the city of the great king ;
3 In her palaces God is known as a refuge.
4 For, lo ! kings were assembled against it ;
They passed away together.
5 As soon as they saw, they were astonished ;
They were confounded, and hasted away.
6 There terror seized upon them,
And pain, as of a woman in travail.
7 They were dispersed, as by the east wind,
Which shatters the ships of Tarshish.
8 As we have heard, so have we seen
In the city of the Lord of hosts, in the city of our
God ;
God will establish it for ever.
9 We think of thy goodness, O God,
In the midst of thy temple !

10 As thy name, so thy praise extendeth to the ends of the earth ;

Thy right hand is full of righteousness.

11 Mount Zion rejoiceth,

The daughters of Judah exult,

On account of thy righteous judgments.

12 Go round about Zion ; number her towers ;

13 Mark well her bulwarks ; count her palaces ;

That ye may tell it to the next generation !

14 For this God is our God for ever and ever ;

He will be our guide unto death.

V. 4. *Passed away together*, i. e. as soon as they saw, they fled.

PSALM XLIX.

The condition of the righteous and the wicked. The rich oppressor not to be envied. The comfort of the virtuous, when they are oppressed, in the consideration that God is their friend.

For the leader of the music. A psalm of the sons of Korah.

1 HEAR this, all ye nations ;

Give ear, all ye inhabitants of the world ;

2 Both high and low, rich and poor alike !

3 My mouth shall speak wisdom,

And the meditation of my mind shall be understanding.

4 I will incline mine ear to a poem ;

I will utter my song upon the harp.

5 Why should I fear in the days of adversity,

When the iniquity of the insidious encompasseth me ;

- 6** They, that trust in their riches,
 And glory in the greatness of their wealth ?
7 No one can redeem his brother from death,
 Nor give a ransom for him to God ;
8 Too costly is the redemption of his life,
 (And he giveth it up for ever !)
9 That he should live to eternity,
 And not see the pit.
10 For he seeth, that wise men die,
 As well as the fool and the idiot ;
 They perish alike,
 And leave their wealth to others.
11 They imagine that their houses will endure for ever,
 And their dwelling-places from generation to generation,
 And that their names will be celebrated upon the
 earth.
12 Yet man, who is in honor, abideth not ;
 He is like the beasts that perish.
13 Such is the way, which is their confidence !
 And they, who come after them, approve their max-
 ims.
14 Like sheep they are laid in the grave ;
 Death shall feed upon them ;
 And the upright shall soon trample upon them.
 The grave shall consume their form,
 And they shall no more have a dwelling-place.
15 But God will redeem my life from the grave ;
 For he will take me under his protection.
16 Be not thou afraid, when one becomes rich ;
 When the glory of his house is increased.
17 For when he dieth, he will carry nothing away ;
 His glory will not descend after him.

- 18 Though in his life he thought himself happy ; —
 Though men praised thee, while thou wast in prosperity ;
- 19 Yet shalt thou go to the generation of thy fathers,
 Who never more shall see the light !
- 20 The man in honor, who hath not understanding,
 Is like the beasts that perish.

PSALM L.

The true way of serving God ; or, outward forms of no avail without internal rectitude.

A psalm of Asaph.

- 1 THE mighty God, Jehovah, speaketh, and calleth
 the earth,
 From the rising to the setting sun.
- 2 Out of Zion, the perfection of beauty,
 God shineth forth.
- 3 Our God cometh, and will not be silent ;
 Before him is devouring fire,
 And around him a raging tempest.
- 4 He calleth to the heavens on high,
 And to the earth, while he judgeth his people.
- 5 “ Gather together my worshippers before me,
 “ Who have made a covenant with me by sacrifice ! ”
- 6 (And the heavens shall declare his righteousness,
 For it is God himself, that is judge.)
- 7 “ Hear, O my people, and I will speak ;
 “ O Israel, and I will admonish thee !
 “ For I am God, thine own God.

- 8 "I reprove thee not on account of thy sacrifices ;
"For thy burnt-offerings are ever before me.
- 9 "I will accept no bullock from thy house,
"Nor he-goat from thy folds ;
- 10 "For mine are all the beasts of the forest,
"And the cattle upon a thousand hills.
- 11 "I know all the birds of the mountains,
"And the wild beasts of the field are before me.
- 12 "If I were hungry, I would not apply to thee ;
"For the world is mine, and all that is therein.
- 13 "Do I eat the flesh of bulls,
"Or drink the blood of goats ?
- 14 "Offer to God thanksgiving,
"And pay thy vows to the most high !
- 15 "And call upon me in the day of trouble,
"I will deliver thee, and thou shalt glorify me !"
- 16 And to the wicked God saith,
"To what purpose dost thou talk of my statutes ?
"And why hast thou my laws upon thy lips ?
- 17 "Thou, that hatest instruction
"And castest my words behind thee !
- 18 "When thou seest a thief, thou art pleased with him,
"And hast fellowship with adulterers.
- 19 "Thou lettest loose thy mouth to evil,
"And thy tongue frameth deceit,
- 20 "Thou sittest and speakest against thy brother ;
"Thou slanderest thine own mother's son.
- 21 "These things hast thou done, and I kept silence ;
"Hence thou thoughtest that I was altogether like
thyself ;
"But I will reprove thee, and set them in order be-
fore thee.

- 22 " Mark this, ye that forget God,
 " Lest I tear you in pieces, and none deliver you !
- 23 " Whoso offereth praise honoreth me ;
 " And to him, who hath regard to his ways,
 " Will I show the salvation which is from God."

PSALM LI.

A prayer for forgiveness of sins. The Hebrew inscription assigns an occasion for it. But the two last verses seem hardly reconcilable with this inscription. Hence several critics regard these verses as spurious, added by some one in the time of the exile. But surely it is far more reasonable to regard the title as spurious, since we know that many of the titles are unfounded conjectures.

For the leader of the music. A psalm of David, when Nathan the prophet came unto him, after his intercourse with Bathsheba.

- 1 HAVE pity upon me, O God, according to thy goodness ;
 According to the greatness of thy mercy, blot out my transgressions !
- 2 Wash me thoroughly from my iniquity,
 And cleanse me from my sin !
- 3 For I acknowledge my transgressions,
 And my sin is ever before me.
- 4 Against thee, thee only, have I sinned,
 And in thy sight have I done this evil ;
 So that thou art just in thy sentence,
 And upright in thy judgment.
- 5 Behold ! I was born in iniquity,
 And in sin did my mother conceive me.
- 6 Behold ! thou desirest truth in the heart ;
 So teach me wisdom in my inmost soul !

- 7 Purge me with hyssop until I be clean ;
Wash me, until I be whiter than snow !
- 8 Make me to hear joy and gladness,
So that the bones, which thou hast broken, may rejoice !
- 9 Hide thy face from my sins,
And blot out all my iniquities !
- 10 Create within me a clean heart, O God !
Renew within me a firm spirit !
- 11 Cast me not away from thy presence,
And take not thy holy spirit from me !
- 12 Restore to me the joy of thy protection,
And may a cheerful spirit sustain me !
- 13 Then will I teach thy ways to transgressors,
And sinners shall be converted to thee.
- 14 Deliver me from the guilt of blood, O God, the God
of my salvation,
That my tongue may sing aloud of thy goodness !
- 15 O Lord ! open thou my lips,
That my mouth may show forth thy praise !
- 16 For thou desirest not sacrifice, else would I give it ;
Thou delightest not in burnt-offerings.
- 17 The sacrifice, which God loveth, is a broken spirit ;
A broken and contrite heart, O God, thou wilt not despise !
- 18 Do good to Zion according to thy mercy ;
Build up the walls of Jerusalem !
- 19 Then shalt thou be pleased with just sacrifices ;
With burnt-offerings perfectly complete ;
Then shall bullocks be offered upon thine altar.

PSALM LII.

Remonstrance against a proud and malignant enemy, and prediction of his downfall. Very plausible arguments have been urged against the Hebrew inscription of this psalm.

For the leader of the music. A psalm of David, when Doeg, the Edomite, came and told Saul, and said to him, David is come to the house of Abimelech.

1 WHY gloriest thou in mischief, thou man of violence !

The goodness of God yet continueth daily.

2 Thy tongue deviseth mischiefs,

Like a sharp razor, thou contriver of deceit !

3 Thou lovest evil more than good,

And lying more than to speak truth.

4 Thou lovest all devouring words,

O thou deceitful tongue !

5 Thee also shall God utterly destroy !

He shall seize thee, and tear thee from thy dwelling-place ;

And uproot thee from the land of the living.

6 The righteous shall see and fear,

And make him a subject of scorn.

7 " Behold the man, that made not God his strength,

" But trusted in the abundance of his riches,

" And placed his strength in his wickedness."

8 But I shall be like a green olive-tree in the house of God ;

I will trust in the goodness of God for ever and ever.

9 I will ever praise thee for what thou hast done ;
I will trust in thee on account of thy goodness
Before the eyes of thy worshippers !

V. 1. *The goodness of God, &c. i. e. toward me, and therefore you may expect punishment for the injury you do me.*

PSALM LIII.

Complaint of the wickedness of men ; uttered probably by one living under severe oppression in a foreign land, whither he had been carried captive. This psalm bears so great a resemblance to Ps. xiv, that by some it is supposed to have been inserted in the collection through the inattention or forgetfulness of the collector. Others regard it as a second, improved edition, made either by David himself, or by some other bard, who adapted it to his own times.

For the leader of the music. To be sung on wind instruments.

- 1 THE fool saith in his heart, " There is no God ! "
They are corrupt ; their doings are abominable ;
There is none that doth good.
- 2 God looketh down from heaven upon the children of
men,
To see if there are any that have understanding ;
That have regard to God.
- 3 They are all gone astray ; they are every one corrupt ;
There is none that doth good, no, not one.
- 4 Shall not the evil-doers be requited,
Who eat up my people like bread,
And call not upon God ?
- 5 Yea ! there shall fear come upon them,
Where no fear is ;
For God will scatter the bones of him that encampeth
against thee ;
Thou shalt put them to shame, for God despiseth them !

- 6 O that salvation for Israel would come out of Zion !
When God bringeth back the captives of his people,
Jacob shall rejoice and Israel be glad.
-

PSALM LIV.

A prayer against enemies.

For the leader of the music. To be sung on stringed instruments. A psalm of David, when the Ziphites came and said to Saul, Doth not David hide himself with us ?

- 1 SAVE me, O God, by thy name,
And by thy strength defend my cause !
2 O God hear my prayer,
Give ear to the words of my mouth !
3 For strangers have risen up against me,
And oppressors seek my life ;
They have not set God before them.

4 Behold ! God is my helper ;
The Lord is the support of my life.
5 He will repay evil to my enemies ;
For thy truth's sake, O God, cut them off !
6 With a willing heart will I sacrifice to thee ;
I will praise thy glorious name, O Jehovah !
7 For thou hast delivered me from all trouble,
So that my eye hath looked with satisfaction upon my
enemies !
-

PSALM LV.

A prayer against enemies, especially against a treacherous friend.

For the leader of the music. To be sung on stringed instruments. A psalm of David.

- 1 GIVE ear to my prayer, O God !
Hide not thyself from my supplication !
- 2 Be attentive to me and hear me ;
I wander about mourning, and am agitated,
- 3 On account of the clamors of the enemy,
On account of the violence of the wicked.
For they bring evil upon me ;
And in wrath set themselves against me.
- 4 My heart trembleth in my bosom,
And the terrors of death have fallen upon me.
- 5 Fear and trembling have seized me,
And horror hath overwhelmed me.
- 6 O, think I, that I had wings like a dove !
For then would I fly away, and be at rest.
- 7 Behold, I would wander far away,
And take up my abode in a wilderness.
- 8 I would hasten away to a shelter
From the sweeping wind and tempest.
- 9 Confound, O Lord, divide their counsels !
For I behold violence and strife in the city.
- 10 Day and night do these go about its walls ;
In the midst of it are iniquity and mischief.
- 11 All kinds of wickedness are in the midst of it ;
Oppression and fraud depart not from its streets.

- 12 It was not an open foe, that reviled me,
That I could have borne ;
Nor one owing me hatred, who rose up against me ;
From him I could have hid myself.
- 13 But it was thou, a man regarded as my equal,
My friend and my acquaintance ;
- 14 We held sweet converse together,
And walked to the house of God in company.
- 15 May sudden death seize upon them !
May they go down to Hades alive !
For all kinds of wickedness are in their dwellings,
in the midst of them.
- 16 As for me, I will call upon God ;
And Jehovah will save me.
- 17 At evening, at morn, and at noon I mourn and sigh,
And he will hear my voice.
- 18 He will deliver me in peace from my conflict ;
For many have risen up against me.
- 19 God will hear me and bring them down ;
He that hath been judge of old ;
Because they have had no reverses,
Therefore they have no fear of God.
- 20 They lift up their hands against their friend,
And break their covenant with him.
- 21 Their speech was softer than butter ;
But war was in their heart ;
Their words were smother than oil,
Yet were they drawn swords.
- 22 Commit thy destiny to the Lord, and he will sustain
thee ;
He will never suffer the righteous to fall.

23 Yea, thou, O God, wilt bring them down into the lowest pit !

Bloody and deceitful men shall not live out half their days.

But I will trust in thee !

V. 10. *These*, i. e. violence and strife.

PSALM LVI.

A prayer for help by one surrounded by enemies. It has been remarked by several critics that the Hebrew inscription does not agree very well with the contents of this psalm. It seems more applicable to the treatment of David from Saul and his courtiers.

For the leader of the music. To be sung to the tune of "The dumb dove amongst strangers." A psalm of David, when the Philistines took him in Gath.

1 HAVE pity upon me, O God, for man panteth for my life ;

My adversary daily oppresseth me.

2 Mine enemies daily pant for my life,

And many are they who proudly war against me.

3 When I am in fear,

I will put my trust in thee !

4 I will glory in the promise of God ;

In God do I put my trust ; I will not fear ;

What can flesh do to me ?

5 Every day they wrest my words ;

All their thoughts are against me for evil.

6 They gather themselves together, they hide themselves, they watch my steps,

Lying in wait for my life.

7 Shall they escape by their iniquity ?

In thine anger cast down the people, O God !

- 8 Count thou my wanderings ;
Put my tears into thy bottle !
Are they not recorded in thy book ?
- 9 When I cry to thee, my enemies shall turn back ;
This I know, that God is for me.
- 10 I will glory in the promise of God ;
I will glory in the promise of Jehovah.
- 11 In God do I put my trust ; I will not fear ;
What can man do to me ?
- 12 Thy vows are upon me, O God !
I will render praises to thee !
- 13 For thou hast delivered me from death ;
Yea, my feet from falling ;
That I may walk before God in the light of the living.
-

PSALM LVII.

*For the leader of the music. To be sung to the tune of
"Do not destroy." A psalm of David, when he fled
from Saul in the cave.*

- 1 HAVE pity upon me, O God, have pity upon me,
For in thee doth my soul seek refuge !
Yea, in the shadow of thy wings do I take shelter,
Until these calamities be overpast !
- 2 I call upon God the most high,
Upon God, who performeth all things for me ;
- 3 He will send from heaven, and save me ;
He will put to shame him that panteth for my life ;
God will send forth his mercy and his truth.

- 4 My life is in the midst of lions ;
I dwell among them that breathe out fire ;
Among men, whose teeth are spears and arrows,
And whose tongue a sharp sword.
- 5 Exalt thyself, O God, above the heavens,
And thy glory above all the earth !
- 6 They have prepared a net for my steps ;
My soul is bowed down ;
They have digged a pit before me,
But into it they have fallen themselves.
- 7 My heart is firm, O God, my heart is firm !
I will sing and give thanks.
- 8 Awake, my soul ! awake, psaltery and harp !
I will wake with the early dawn.
- 9 I will praise thee, O Lord, among the people ;
I will sing to thee among the nations !
- 10 For thy mercy reacheth to the heavens ;
And thy truth to the clouds !
- 11 Exalt thyself, O God, above the heavens,
And thy glory above all the earth !

PSALM LVIII.

An invective against wicked rulers. Prayers and hopes for their destruction. Some refer this psalm to the reign of Saul, others to the usurpation of Absalom, and others, with greater probability, to a much later period, perhaps that of the captivity.

For the leader of the music. To the tune of " Do not destroy." A psalm of David.

- 1 Do ye, indeed, administer justice faithfully ?
Do ye judge with uprightness, ye sons of men ?

- 2 Nay, in your hearts ye contrive iniquity ;
Your hands weigh out violence in the earth.
- 3 The wicked are estranged from their very birth ;
Liars go astray, as soon as they are born.
- 4 They have poison, like the poison of a serpent ;
Like the deaf adder's, which stoppeth her ear ;
- 5 Which listeneth not to the voice of the charmer ;
And of the sorcerer, skilful in incantations.
- 6 Break, O God, their teeth in their mouths ;
Break out the great teeth of the lions, O Lord !
- 7 May they melt away like a stream of water ;
When they aim their arrows, may they be broken !
- 8 May they be like the snail, which melts away as it
goes ;
Like the abortion of a woman, that seeth not the sun !
- 9 Before your pots feel the heat of the thorns,
Whether fresh, or burning, they shall be blown away.
- 10 The righteous shall rejoice, when he seeth such ven-
geance.
- He shall bathe his feet in the blood of the wicked.
- 11 Then shall men say, " Truly there is a reward for
the righteous ;
" Truly there is a God, who is judge upon the earth."

V. 9. *Before your pots, &c.* This verse contains a proverb, of which the meaning is, Your plans shall be defeated, or shall indeed have no "chance of succeeding." The proverb is probably drawn from fires made in the desert for culinary purposes, which the wind sometimes destroyed.

PSALM LIX.

The contents of this psalm seem much better suited to a case of invasion from heathen enemies, than to the case referred to in the Hebrew inscription. See v. 5.

For the leader of the music. To the tune of "Do not destroy." A psalm of David, when Saul sent, and they watched the house to kill him.

- 1 DELIVER me from my enemies, O my God !
Defend me from them, that rise up against me !
- 2 Deliver me from the doers of iniquity,
And save me from men of blood !
- 3 For, lo ! they lie in wait for my life ;
The mighty are combined against me,
Without any offence or fault of mine, O Jehovah !
- 4 Without any offence of mine they run and prepare
themselves ;
Awake to mine aid, and behold !
- 5 Do thou, O Jehovah, God of hosts, God of Israel,
Awake to punish all the nations ;
Show no mercy to any wicked transgressors !
- 6 Let them return at evening,
Let them howl like dogs,
And go round about the city !
- 7 Behold ! with their mouths they belch out malice ;
Swords are upon their lips ;
For who, say they, will hear ?
- 8 Yet thou, O Lord, wilt laugh at them,
Thou wilt hold the people in derision !
- 9 O my strength, I trust in thee !
For God is my defence ;
- 10 My merciful God will come to my aid ;
God will let me look with joy upon my enemies.

- 11 Slay them not, lest my people forget ;
Scatter them by thy power, and cast them down,
O Lord, our shield !
- 12 All the words of their lips are sin ;
Let them be overtaken in their pride,
For the imprecations and the falsehood, which they
utter !
- 13 Consume them in thy wrath ; consume them that they
be no more,
That they may know, that God ruleth in Jacob,
Even to the ends of the earth !
- 14 Let them return at evening,
Let them howl like dogs,
And go round about the city !
- 15 Let them wander about for food,
When they have passed the night unsatisfied !
- 16 But I will sing of thy power ;
Yea, in the morning will I sing aloud of thy mercy ;
For thou hast been my defence,
My refuge in the day of my distress.
- 17 To thee, O my strength, will I sing !
For God is my defence ; a God of mercy to me.

V. 6. *Let them return*, i. e. without accomplishing their purpose. — V. 11.
Slay them not, i. e. not suddenly ; not at once.

PSALM LX.

Prayer for success, and hopes of victory and conquest in a very disastrous state of public affairs. It is difficult to reconcile the contents of this psalm with the Hebrew inscription, or with any state of affairs recorded in the history of David. Some refer it to the beginning of the reign of Hezekiah. See 2 Chron. xxix. 5, &c. Others to the times of the Maccabees. See 1 Mac. ch. v.

For the leader of the music ; upon the Shushan-Eduth ; a psalm of David for instruction ; when he was at strife with the Syrians of Mesopotamia, and the Syrians of Zoba ; when Joab returned and smote twelve thousand Edomites in the valley of Salt.*

- 1 O God, thou hast forsaken us ; thou hast broken us in pieces ;
Thou hast been angry ; — O revive us again !
- 2 Thou hast made the land tremble ; thou hast rent it ;
O heal its breaches, for it tottereth !
- 3 Thou hast caused thy people to see hardship ;
Thou hast made us drink the wine of intoxication.
- 4 Lift up a banner for them that fear thee,
For the sake of thy faithfulness !
- 5 That thy beloved may be delivered,
Save with thy right hand, and answer me !
- 6 God promiseth by his holiness ; I will rejoice ;
I shall yet divide Shechem,
And measure out the valley of Succoth.
- 7 Gilead shall be mine, and mine Manasseh ;
Ephraim shall be my helmet,
And Judah my lawgiver ;
- 8 Moab shall be my wash-bowl ;
Upon Edom shall I cast my shoe,
I shall triumph over Philistia.

- 9 Who will bring me to the strong city ?
 Who will lead me into Edom ?
- 10 Wilt not thou, O God, who didst forsake us,
 And didst not go forth with our armies ?
- 11 Give us thine aid in our distress,
 For vain is the help of man !
- 12 Through God we shall do valiantly ;
 For he will tread down our enemies.

* A musical instrument.

V. 3. *The wine of intoxication* : A common metaphor in the Scriptures to denote divine punishment. See Ps. lxxv. 8 ; Is. li. 17. — V. 6. *I shall yet divide*, &c. i. e. I shall recover my former territories, &c. — V. 8. *Cast my shoe*, i. e. treat as a slave.

PSALM LXI.

A prayer of an exile for help, for restoration to his native land, and for the health and prosperity of the king. It is commonly supposed to have been composed by David, while an exile from Jerusalem during the rebellion of Absalom.

For the leader of the music. To be sung upon stringed instruments. A psalm of David.

- 1 HEAR my cry, O God !
 Attend to my prayer !
- 2 From the extremity of the land I cry unto thee in
 deep sorrow of heart ;
 Lead me to the rock that is high above me !
- 3 For thou art my refuge,
 My strong tower against the enemy.
- 4 I shall dwell in thy tabernacle for ever ;
 I will seek refuge under the covert of thy wings.
- 5 For thou, O God, wilt hear my vows,
 And give me the inheritance of those who fear thy
 name.

- 6 O prolong the life of the king !
May his years extend through many generations !
7 May he reign for ever before God !
Grant that mercy and truth may preserve him !
8 So will I sing praise to thy name for ever ;
I will daily perform my vows.

V. 4. *Thy tabernacle*, i. e. under thy protection ; the Supreme Being regarded as the master of a house.

PSALM LXII.

Trust in God in circumstances of distress. If the composition be David's, it may refer to the time of the rebellion of Absalom, or of his persecution by Saul.

For the leader of the music of the Jeduthunites. A psalm of David.

- 1 ON God alone my soul reposeth ;
From him cometh my deliverance.
2 He alone is my rock, and my salvation ;
He is my safeguard, I shall not wholly fall.
3 How long will ye continue to assault a single man ?
How long will ye all seek to destroy me,
Like a bending wall, or a tottering fence ?
4 They study how to cast me down from my eminence ;
They delight in falsehood ;
They bless with their mouths, but in their hearts they
curse.
5 My soul, repose thou on God alone,
For from him cometh my hope !
6 He alone is my rock and my salvation ;
He is my safeguard, I shall not fall.

- 7 From God cometh my help and my glory ;
My strong rock, my refuge is God.
- 8 Trust in him at all times, ye people !
Pour out your hearts before him !
God is our refuge !
- 9 Truly men of low degree are vanity ;
And men of high degree are a lie ;
Placed in the balance,
They are all lighter than vanity.
- 10 Trust not in extortion ;
Place no vain hopes in rapine ;
If riches increase, set not your heart upon them !
- 11 Once hath God promised ; twice have I heard it ;
And power belongeth unto God.
- 12 To thee also belongeth mercy, O Lord,
For thou dost render to every man according to his
work !

V. 11. *And power belongeth*, i. e. He is able to perform his promise.

PSALM LXIII.

Aspirations after God. Supposed to have reference to the circumstances
of David during the rebellion of Absalom.

*A psalm of David, when he was in the wilderness of Ju-
dah.*

- 1 O God, thou art my God ! earnestly do I seek
thee !
My soul thirsteth, my flesh longeth for thee,
In a dry, thirsty land, where is no water !
- 2 Thus I look toward thee in thy sanctuary,
To behold thy power and thy glory !
- 3 For thy goodness is better than life ;
Therefore my lips shall praise thee !

- 4 So will I bless thee, while I live ;
With thy name will I lift up my hands !
- 5 My soul shall be satisfied as with marrow and fatness,
And with joyful lips my mouth shall praise thee ;
- 6 When I think of thee upon my bed,
And meditate on thee in the night watches ;
- 7 For thou art my help,
And in the shadow of thy wings I rejoice ;
- 8 My soul cleaveth to thee ;
Thy right hand holdeth me up.
- 9 While they, who seek to destroy my life,
Shall themselves descend into the depths of the earth.
- 10 They shall fall by the sword
And be a portion for jackals,
- 11 But the king shall rejoice in God ;
All that swear by him shall be honored ;
But the mouth of liars shall be stopped.
-

PSALM LXIV.

Prayer for protection from enemies. Supposed to refer to David's calumniators in the court of Saul, or during the rebellion of Absalom.

For the leader of the music. A psalm of David.

- 1 HEAR my voice, O God, when I pray ;
Preserve my life from the terrors of the enemy !
- 2 Hide me from the assembly of the wicked,
From the brawling crowd of evil-doers !
- 3 For they sharpen their tongues like a sword,
They aim their poisoned words like arrows,
- 4 To shoot in secret at the upright ;
Suddenly do they shoot at him without fear.

- 5 They prepare themselves for an evil deed ;
 They commune of laying secret snares ;
 " Who," say they, " will see them ? "
- 6 They meditate crimes ; " We have finished," say they
 " our plans ! "
- The heart and bosom of every one of them are deep. —
- 7 But God will shoot an arrow at them ;
 Suddenly shall they be wounded.
- 8 Thus their own tongues shall bring them down ;
 All, who see them, will flee away.
- 9 Then will all men fear,
 And declare what God hath done,
 And attentively consider his work.
- 10 The righteous shall rejoice, and trust in Jehovah ;
 All the upright in heart shall glory.
- V. 5. *Will see them*, i. e. the snares.

PSALM LXV.

Trust in the power and goodness of God. Occasion unknown. Some refer it to the time of the captivity.

For the leader of the music. A psalm of David.

- 1 To thee belongeth trust, to thee praise, O God of
 Zion,
 And to thee is the vow performed !
- 2 O thou, that hearest prayer,
 To thee doth all flesh come !
- 3 My iniquities are heavy upon me ;
 But thou wilt forgive our transgressions !

- 4 Happy is he, whom thou choosest,
And bringest near thee to dwell in thy courts !
O satisfy us with the blessings of thy house,
Thy holy temple !
- 5 By wonderful deeds dost thou answer us in thy goodness,
O God, our saviour !
Who art the confidence of all the ends of the earth,
And of the most distant seas !
- 6 Thou makest fast the mountains by thy power,
Being girded with strength !
- 7 Thou stillest the roar of the sea,
The roar of its waves,
And the tumult of the people.
- 8 The remotest inhabitants of the earth are awed by
thy wonderful works ;
Thou makest the regions of the morning and of the
evening to rejoice !
- 9 Thou visitest the earth and waterest it ;
Thou enrichest it exceedingly ;
The river of God is full of water.
Thou suppliest the earth with corn,
When thou hast thus prepared it.
- 10 Thou waterest its furrows,
And breakest down its ridges ;
Thou makest it soft with showers,
And blessest its increase.
- 11 Thou crownest the year with thy goodness ;
Thy footsteps drop fruitfulness.
- 12 They drop it upon the pastures of the wilderness,
And the hills are girded with joy.

- 13 The pastures are clothed with flocks,
And the valleys are covered with corn ;
They shout, yea, they sing for joy.

V. 8. *Regions of the morning*, &c. i. e. the East and the West — the place where the sun rises and sets. — V. 9. *River of God* ; the source from which he supplies copious showers.

PSALM LXVI.

Thanksgiving to God after deliverance from great distress. By some critics it is supposed to refer to the deliverance from Sennacherib, and the recovery of Hezekiah ; by others to the return from the Babylonish captivity ; by others to the restoration of tranquillity after the rebellion of Absalom.

For the leader of the music. A psalm.

- 1 RAISE a joyful shout unto God, all ye lands !
- 2 Sing ye the honor of his name ;
Make his praise glorious !
- 3 Say unto God, How terrible are thy doings !
Through the greatness of thy power thine enemies are
suppliants to thee !
- 4 Let all the earth worship thee,
Sing praise to thee, and celebrate thy name !
- 5 Come, behold the works of God,
How terrible his doings amongst the sons of men !
- 6 He turned the sea into dry land ;
They went through the deep on foot ;
Then we rejoiced in him.
- 7 By his power he ruleth for ever ;
His eyes are fixed upon the nations ;
Let not the rebellious exalt themselves !

- 8 O bless our God, ye people,
And proclaim aloud his praise !
- 9 It is he who preserveth our lives,
And suffereth not our feet to stumble.
- 10 Thou hast, indeed, proved us, O God !
Thou hast tried us as silver is tried.
- 11 Thou broughtest us into a snare,
And laidest a heavy burden upon our backs ;
- 12 Thou didst cause men to ride upon our heads,
And we have gone through fire and water ;
But thou hast now brought us to a place of abundance.
- 13 I will go into thy house with burnt-offerings ;
I will pay thee my vows ;
- 14 The vows, which my lips uttered ;
Which my mouth promised in my trouble.
- 15 Burnt sacrifices of fatlings will I offer to thee with incense ;
Rams, bullocks, and goats will I sacrifice to thee.
- 16 Come and hear, all ye who fear God,
And I will relate what he hath done for me !
- 17 I called upon him with my mouth,
And extolled him with my tongue ;
- 18 If I had meditated wickedness in my heart,
The Lord would not have heard me ;
- 19 But surely God hath heard me,
And had regard to the voice of my supplication.
- 20 Blessed be God, who did not reject my prayer
Nor withhold his mercy from me !

V. 12. *To ride upon our heads* : An image of oppression, borrowed from a horse, which is under the absolute control of the rider. The expression 'to ride upon *the head*,' alludes to the circumstance that the rider bends over the head of the horse, when he is at full speed.

PSALM LXVII.

A hymn of praise.

For the leader of the music. To be sung on stringed instruments. A psalm.

- 1 O God, be merciful to us, and bless us,
And cause thy countenance to shine upon us!
- 2 That thy doings may be known on earth,
And thy saving power to all nations.
- 3 Let the nations praise thee, O God,
Yea, let all the nations praise thee!
- 4 Let all the nations be glad, and shout for joy!
For justly dost thou judge the people,
And govern the nations upon the earth.
- 5 Let the nations praise thee, O God,
Yea, let all the nations praise thee!
- 6 For the earth hath yielded her increase,
And God, our God, hath blessed us.
- 7 May God continue to bless us,
And may all the ends of the earth fear him!

PSALM LXVIII.

An ode, on the occasion of the removal of the ark. Some suppose it to refer to the removal of the ark from the house of Obbededum to Mount Zion. 2 Sam. vi. 12. Others suppose it to have been composed after David's signal and repeated victories over the combined forces of the Edomites, Ammonites, and Syrians, when the ark, having been taken to the war, was brought back in triumph to Jerusalem.

For the leader of the music. A psalm of David.

- 1 LET God arise, and his enemies are scattered;
And they who hate him flee before him.

- 2 As smoke is dispersed, so thou dispersest them ;
As wax melteth before the fire,
So perish the wicked before the face of God.
- 3 But the righteous are glad and rejoice in his presence,
Yea, they exult exceedingly.
- 4 Sing unto God ; sing praises to his name ;
Prepare the way for him, who rideth through the desert ;
Jehovah is his name ; be joyful in his presence !
- 5 The father of the fatherless, and the protector of the
widow,
Is God in his holy habitation.
- 6 He causeth the forsaken to dwell in houses ;
He leadeth forth to prosperity them that are bound ;
But the rebellious shall inhabit a barren soil.
- 7 O God, when thou didst go before thy people,
When thou didst march through the wilderness,
- 8 The earth quaked, and the heavens dropped at the
presence of God ;
Yea, Sinai trembled at the presence of God, the God
of Israel.
- 9 Thou, O God, didst send a plentiful rain ;
Thou didst strengthen thy wearied inheritance.
- 10 Thy people established themselves in the land ;
Thou, O God, in thy goodness, didst provide for the
needy !
- 11 The Lord gave the song of victory ;
Virgin minstrels published it to the numerous host.
- 12 " The kings with their armies have fled — have fled !
" And the matron at home divideth the spoil.
- 13 " Ye may repose yourselves in the stalls,
" Like the wings of a dove covered with silver,
" And her feathers with shining gold."

- 14 When the Most High destroyed the kings in the land,
It was white with their bones like Salmon.
- 15 Ye lofty hills, ye hills of Bashan,
Ye many-topped hills, ye hills of Bashan,
- 16 Why frown ye, ye many-topped hills,
At the hill, in which God is pleased to dwell,
In which Jehovah will dwell for ever !
- 17 The chariots of God are myriads, yea, thousands o
thousands ;
God is in the midst of them, as upon Sinai, in the
sanctuary.
- 18 Thou hast ascended on high,
Thou hast led captive the vanquished,
Thou hast received gifts from men,
Even from rebels ; and here wilt thou dwell, O Lord
God !
- 19 Praised be the Lord daily !
When we are heavy laden, the mighty One is our help.
- 20 Our God is a God of salvation ;
From the Lord God cometh deliverance from death.
- 21 But God smiteth the head of his enemies,
Even the hairy crowns of those, who persist in their
iniquity.
- 22 " I will bring them back," saith Jehovah, " from
Bashan ;
" I will bring them back from the deep sea ;
- 23 " That thy foot may be dipped in their blood ;
" That thy dogs may drink the blood of thine ene-
mies."
- 24 We have seen thy procession, O God,
The procession of my God, my king, to his sanctuary
- 25 The singers go before ; the minstrels follow,
Amidst damsels playing on timbrels.

- 26 Praise ye God in your assemblies ;
Praise Jehovah, all ye from the fountain of Israel !
- 27 Here is Benjamin, the youngest, their leader ;
The chiefs of Judah, their strength ;
The chiefs of Zebulon and the chiefs of Naphtali.
- 28 God has ordained thy strength, O Israel !
Show forth thy might, O God, thou who hast wrought
for us !
- 29 Because of thy temple in Jerusalem
Shall kings bring presents to thee.
- 30 Rebuke the wild beast of the reeds,
The multitude of bulls with the calves of the nations,
So that they shall cast themselves down with masses
of silver ;
Scatter thou the nations that delight in war !
- 31 Princes shall come from Egypt ;
Ethiopia shall hasten with outstretched hands to God.
- 32 Sing unto God, ye kingdoms of the earth ;
Sing praises to Jehovah !
- 33 To him, who rideth upon the ancient heaven of heavens ;
Behold he uttereth his voice, his mighty voice !
- 34 Give glory to God,
Whose majesty is in Israel, and whose might is in the
clouds !
- 35 Terrible art thou, O God, from thy sanctuary !
The God of Israel giveth strength and power to his
people.
Praised be God !

V. 13. *In the stalls*, i. e. in peaceful repose amongst your flocks, enriched with spoil. — V. 14. *Like Salmon*, i. e. when it was covered with snow. — V. 16. *Why frown ye*, i. e. through envy. — V. 30. *The wild beast*, i. e. the crocodile, an emblem of Egypt. *Calves*, i. e. kings. — V. 31. *With outstretched hands*, i. e. in supplication, or in bringing presents to the temple.

PSALM LXIX.

Prayer for aid against enemies. Hope of deliverance, and of return from exile.

Although the title gives this psalm to David, says Geddes, there are passages in it which strongly militate against the supposition, that he was the author of it; and it is highly probable that it is the composition of a bard at Babylon, bewailing his people's calamities in his own name. Even those critics, who think that the psalm might originally have been composed by David, allow that the last four verses must have been added after the captivity. But why not give the whole to the same person? Because Luke and John have accommodated some parts of this psalm to Christ, it has been called a prophetic psalm. The quotations in Luke and John may be explained on the same principle as that in the first chapter of Matthew, "Out of Egypt have I called my son;" which is evidently not a prediction, but an historical fact. Most of the modern German interpreters suppose the subject of the psalm to be the Jewish nation, represented under the image of an afflicted man; and compare it with ch. iii. of the Lamentations of Jeremiah.

*For the leader of the music. Upon the Shoshannim.
A psalm of David.*

- 1 SAVE me, O God,
For the waters press in to my very life!
- 2 I sink in deep mire, where is no standing;
I have come into deep waters, and the waves flow
over me.
- 3 I am weary with crying; my throat is parched;
Mine eyes are wasted, while I wait for God.
- 4 More numerous than the hairs of my head
Are they, who hate me without reason;
Mighty are they, who seek to destroy me, being my
enemies without cause;
I am obliged to restore that which I took not away.
- 5 O God, thou knowest my offences,
And my sins are not hidden from thee!

- 6 Let not them that trust in thee, through me be put to shame,
O Lord Jehovah, God of hosts !
Let not them that seek thee, through me be confounded,
O God of Israel !
- 7 For on account of thee do I suffer reproach,
And shame covereth my face !
- 8 I am become a stranger to my brothers ;
Yea, an alien to my mother's sons.
- 9 For zeal for thy house consumeth me,
And the reproaches of them that reproach thee fall upon me.
- 10 When I weep and fast,
That is made my reproach ;
- 11 When I clothe myself in sackcloth,
Then I become their by-word.
- 12 They who sit in the gate speak against me,
And I am become the song of drunkards.
- 13 Yet will I address my prayer, O Jehovah, to thee !
May it be in an acceptable time according to thy great goodness !
Hear, O God, and afford me thy sure help !
- 14 Rescue me from the mire, and let me not sink ;
May I be delivered from my enemies — from the deep waters !
- 15 Let not the water-flood overflow me ;
Let not the deep swallow me up,
And let not the pit close her mouth upon me !
- 16 Hear me, O Lord, since great is thy goodness ;
According to thine infinite kindness look upon me !
- 17 Hide not thy face from thy servant ;
I am greatly distressed, O make haste to mine aid !

- 18 Draw near to me, and redeem my life ;
Deliver me because of my enemies !
- 19 Thou knowest my reproach, and dishonor, and shame ;
All my adversaries are in thy view !
- 20 Reproach hath broken my heart, and I am full of
heaviness ;
I look for pity, but there is none ;
For comforters, but I find none.
- 21 For my food they give me gall,
And in my thirst they give me vinegar to drink.
- 22 May their table be to them a snare ;
In their prosperity may it be a trap !
- 23 May their eyes be darkened, that they may not see,
And their loins weak, that they may always stagger !
- 24 Pour out upon them thine indignation,
And may the heat of thine anger overtake them !
- 25 Let their habitation be desolate,
And let none dwell in their tents !
- 26 For they persecute those, whom thou hast smitten,
And increase the pain of those, whom thou hast
wounded.
- 27 Add iniquity to their iniquity,
And let them never partake of thy favor !
- 28 Let them be blotted out of the book of the living ;
Let not their names be written with the righteous !
- 29 But I am poor, and sorrowful ;
May thine aid, O God, set me on high !
- 30 Then will I praise the name of God in a song ;
I will give glory to him with thanksgiving.
- 31 More pleasing shall this be to Jehovah,
Than a full-horned and full-hoofed bullock.
- 32 The afflicted shall see, and rejoice ;
The hearts of them that fear God shall be revived.

- 33 For Jehovah heareth the poor,
And despiseth not his people in their bonds.
34 Let the heaven and the earth praise him ;
The sea, and all that move therein !
35 For God will save Zion, and will build the cities of
Judah,
That they may dwell therein, and possess it.
36 Yea, the posterity of his servants shall possess it,
And they that love him shall dwell therein.

V. 4. *I am obliged, &c.* : A proverb, meaning that he was hated and persecuted without cause. — V. 8. *I am become a stranger, &c.* i. e. through emaciation, caused by pain and grief.

PSALM LXX.

This psalm is a repetition of the last five verses of the fortieth psalm, with some slight variations.

For the leader of the music. A psalm of David, for remembrance.

- 1 MAKE haste, O God, to deliver me,
O Jehovah, come speedily to mine aid !
2 May they all be confounded, and covered with shame,
Who seek to take my life !
May they be driven back with disgrace,
Who desire to do me injury !
3 May they be turned back with shame,
Who cry out to me, Aha ! aha !
4 But let all, who seek thee, be glad and rejoice in
thee !
Let them, that love thy protection, ever say,
“ Exalted be Jehovah ! ”

- 5 But I am poor and needy ;
O God, hasten to mine aid !
Thou art my help and my deliverer,
O Lord, make no delay !
-

PSALM LXXI.

Prayer for assistance against enemies ; commonly supposed to have been composed by David in his old age, during the rebellion of Absalom.

- 1 IN thee, O Jehovah, do I put my trust !
Let me never be put to shame !
2 In thy goodness deliver and rescue me ;
Incline thine ear to me and save me !
3 Be thou the rock of my abode, where I may continually resort !
Thou hast granted me deliverance ;
For thou art my rock, and my fortress !
4 Save me, O my God, from the hand of the wicked ;
From the hand of the unjust and cruel !
5 For thou art my hope, O Lord Jehovah !
Thou hast been my trust from my youth !
6 Upon thee have I leaned from my birth ;
From my earliest breath thou hast been my support ;
My song hath been continually of thee !
- 7 I am a wonder to many,
But thou art my strong refuge ;
8 Let my mouth be full of thy praise ;
Let thy glory be my daily theme !
9 Cast me not off in mine old age ;
Forsake me not, when my strength faileth !

- 10 For my enemies speak against me,
And they, who lay wait for my life, consult together ;
- 11 "God," say they, "hath forsaken him ;
"Pursue and seize him ; he hath no deliverer !"
- 12 O God, be not far from me !
Come speedily to mine aid, O my God !
- 13 Let them perish with shame, who are my enemies ;
Let them be covered with contempt and dishonor,
who seek my hurt !
- 14 But I will hope continually ;
I shall yet praise thee more and more.
- 15 My mouth shall speak of thy goodness,
Of thy sure protection, all the day long ;
For thy mercies are more than I can number.
- 16 I will celebrate thy mighty deeds, O Lord Jehovah !
I will make mention of thy goodness, of thine only !
- 17 O God, thou hast taught me from my youth,
And thus far have I declared thy wonderful deeds ;
- 18 And now, when I am old and gray-headed,
O God, forsake me not,
Until I make known thine arm to the coming generation,
Thy mighty power to all posterity !
- 19 For thy goodness, O God, reacheth to the heavens ;
Wonderful things dost thou, O God, who is like to thee ?
- 20 Thou hast suffered us to see great and grievous troubles ;
Thou wilt again give us life,
And wilt bring us back from the depths of the earth !
- 21 Thou wilt increase my greatness ;
Thou wilt again comfort me !

- 22 Then will I praise thee with the psaltery ;
 Even thy faithfulness, O my God !
 To thee will I sing with the harp,
 O Holy One of Israel !
- 23 My lips shall rejoice, when I sing to thee,
 And my soul, which thou hast redeemed from death ;
- 24 My tongue also shall continually speak of thy righteousness,
 For all, who seek my hurt, are brought to shame and confounded.

V. 17. *Thou hast taught me, i. e. to praise thee.*

PSALM LXXII.

The Hebrew title of this psalm is ambiguous, admitting of the translation *Of*, or *For*, Solomon. It is, perhaps, most probable that it was prefixed by some one, who supposed Solomon to be the subject, rather than the author, of the psalm. We have seen, however, that in the interpretation of a psalm very little regard is to be paid to its title. The Chaldee translators, and many ancient Jews, supposed the psalm to be prophetic of the Messiah ; and this, perhaps, is the most common opinion in modern times. Some, however, regard it as an inauguration ode, i. e. an ode composed on the succession of a prince to the throne, having exclusive reference to Solomon, or some other Jewish king ; the good wishes of the poet being expressed in hyperbolical language not uncommon on such occasions, especially in Eastern countries.

For, or, of Solomon.

- 1 To the king, O God, give thy justice,
 And to the son of a king thine equity !
- 2 Yea ! he shall judge thy people with righteousness,
 And thine oppressed with justice.
- 3 For the mountains shall bring forth peace to the people,
 And the hills righteousness.
- 4 He shall defend the oppressed of the people ;
 He shall relieve the destitute,
 And break in pieces the oppressor.

- 5 They shall fear thee as long as the sun and moon shall endure,
From generation to generation.
- 6 He shall be like rain descending upon the shorn mead;
Like showers, which water the earth.
- 7 In his days shall the righteous flourish,
And great shall be their prosperity, as long as the moon shall endure.
- 8 He shall have dominion from sea to sea,
And from the river to the ends of the earth.
- 9 The inhabitants of the desert shall bow before him,
And his enemies shall lick the dust.
- 10 The kings of Tarshish and of the isles shall bring presents;
The kings of Sheba and Seba shall offer gifts.
- 11 Yea, all kings shall fall down before him;
All nations shall serve him.
- 12 For he shall deliver the poor, who crieth for aid,
And the oppressed, who hath no helper.
- 13 He shall spare the weak and the needy,
And save the life of the destitute.
- 14 He shall redeem them from deceit and violence,
And their blood shall be precious in his sight.
- 15 He shall flourish, and to him shall be given the gold of Sheba;
Prayer also shall be made for him continually,
And daily shall he be praised.
- 16 There shall be an abundance of corn in the land;
Even on the tops of the mountains its crops shall shake like Lebanon,
And the citizens shall flourish as the grass of the earth.

- 17 His name shall endure for ever ;
His name shall be continued as long as the sun.
Men shall bless by making mention of his name ;
All nations shall call him blessed.

* * *

- 18 *Praised be God Jehovah, the God of Israel,
Who alone doth wonderful things !*
19 *Praised be his glorious name for ever ;
May his glory fill the whole earth ! Amen ! Amen !*

- 20 *Here end the psalms of David, the son of Jesse.*

V. 17. *Men shall bless by making mention of his name*, i. e. they shall say,
May God bless you, as he did that great king. See Gen. xlviii. 20.

BOOK III.

PSALM LXXIII.

A meditation on the ways of Providence in the distribution of happiness and misery, or in appointing the condition of the wicked and of the righteous. The subject is similar to that of Ps. xxxvii. xxxix. and xlix. and of the book of Job.

A psalm of Asaph.

- 1 TRULY God is good to Israel,
To those who are pure in heart.
- 2 Yet my feet almost gave way ;
My steps had well nigh slipped ;
- 3 For I was envious of the profane,
When I saw the prosperity of the wicked.
- 4 For they have no pains to the day of their death ;
Their bodies are in full health.
- 5 They have not the woes of other men,
Neither are they smitten like other men.
- 6 Therefore pride encircleth their neck, as a collar ;
Violence covereth them, as a garment.
- 7 From their bosom issueth their iniquity ;
The designs of their hearts burst forth.
- 8 They mock, and speak of malicious oppression ;
Their words are haughty ;

- 9 They stretch forth their mouth to the heavens,
And their tongue goeth through the earth ;
10 Therefore his people walk in their ways,
And there drink from full fountains.
11 And they say, " How doth God know ?
" How can there be knowledge with the Most High ?"
12 Behold these ungodly men !
They are ever prosperous ; they heap up riches.
- 13 Verily I have cleansed my heart in vain ;
In vain have I washed my hands in innocence.
14 For every day have I been smitten ;
Every morn have I been chastened.
15 If I should resolve to speak like them,
Surely I should be treacherous to thy children.
16 So when I studied to know this,
It was painful to my eyes ;
17 Until I went into the sanctuaries of God,
And considered what was their end.
- 18 Behold ! thou hast set them on slippery places ;
Thou castest them down into unseen pits.
19 How are they brought to desolation in a moment,
And utterly consumed with sudden destruction !
20 As a dream vanishes, when one awaketh,
So thou, O Lord, when thou awakest them, wilt cause
their imaginary greatness to vanish !
- 21 When my heart was embittered with envy,
And my bosom vexed with indignation ;
22 Then I was stupid, and without understanding ;
I was like one of the brutes before thee.
23 Yet am I ever under thy care ;
By my right hand thou dost hold me up.

- 24 Thou wilt guide me with thy counsel,
And at last receive me with glory.
- 25 Whom have I in heaven but thee,
And whom on earth do I love in comparison with
thee ?
- 26 Though my flesh and my heart fail,
God is the strength of heart, and my portion for ever.
- 27 For, lo ! they, who are far from thee, perish ;
Thou destroyest all, who estrange themselves from
thee.
- 28 But it is good for me to draw near to God ;
I put my trust in the Lord God,
That I may declare all thy works.

V. 9. *To the heavens* : A hyperbolic description of their haughty language.

— V. 20. *When thou awakest them*, i. e. from uninterrupted prosperity. —

V. 21. *Indignation* : At the thought of the prosperity of the wicked.

PSALM LXXIV.

Prayer on account of the desolation of the temple, and other grievous afflictions of the Hebrew nation. This psalm could not have been composed before the Babylonish captivity, and of course could not have had for its author Asaph, the contemporary of David. The occasion of the psalm is commonly supposed to be the desolation of the city and temple by the Chaldeans. Some, however, refer it to the invasion of Judea by Antiochus Epiphanes, as recorded in 1 Mac. ch. i. But the canon of Scripture is commonly supposed to have been completed long before that time.

A psalm of Asaph.

- 1 O God, why hast thou cast us off for ever ?
Why doth thine anger smoke against the flock of thy
pasture ?
- 2 Remember the people, which thou didst purchase of
old ;
Thine own inheritance, which thou didst redeem ;
That mount Zion, where thou once didst dwell !

- 3** Hasten thy steps to those utter desolations ;
Every thing in the sanctuary the foe hath abused !
- 4** Thine enemies roar in the place of thine assemblies ;
Their own symbols have they set up for signs.
- 5** They appeared like those, who raise the axe against
a thicket ;
- 6** They have broken down the carved work of thy temple
with axes and hammers ;
- 7** They have cast fire into thy sanctuary ;
They have profanely levelled thy dwelling-place with
the ground.
- 8** They said in their hearts, " Let us destroy them all
together ! "
They have burned all the synagogues of God in the
land.
- 9** We no longer see our sacred symbols ;
There is no prophet amongst us ;
Nor any one that knoweth, how long this desolation
shall endure.
- 10** How long, O God, shall the foe revile ?
Shall the enemy blaspheme thy name for ever ?
- 11** Why withdrawest thou thy hand, even thy right hand ?
Take it from thy bosom, and destroy !
- 12** Yet God was our king of old,
Working salvation in the midst of the earth.
- 13** Thou didst divide the sea by thy power ;
Thou didst crush the heads of the sea-monsters in the
waters.
- 14** Thou didst break in pieces the head of the crocodile ;
Thou gavest him for food to the inhabitants of the
desert.
- 15** Thou didst cleave forth the fountain and the stream ;
Thou didst dry up perennial rivers.

- 16 Thine is the day, and thine the night ;
Thou didst prepare the light and the sun.
- 17 Thou didst establish all the boundaries of the earth ;
Thou didst ordain summer and winter.
- 18 O remember that the enemy hath reviled Jehovah ;
That an impious people hath blasphemed thy name !
- 19 Give not up the life of thy turtle-dove ;
Forget not for ever thine afflicted people !
- 20 Have regard to thy covenant !
For all the dark places of the land are full of the
abodes of cruelty.
- 21 O let not the afflicted go away ashamed ;
Let the poor and oppressed have cause to praise thy
name !
- 22 Arise, O God ! maintain thy cause !
Remember how the impious revileth thee daily !
- 23 Forget not the clamor of thine adversaries ;
The noise of thine enemies, which continually as-
cendeth !

V. 4. *Their own symbols*, &c. i. e. their own heathenish representations of religious-worship in place of the Jewish.

PSALM LXXV.

Thanksgiving in view of deliverance from enemies. This psalm contains no indication of the time of its composition, except that it resembles those, which were composed in the later ages of the kingdom.

For the leader of the music. To the tune of "Do not destroy." A psalm of Asaph.

- 1 WE give thanks to thee, O God, we give thanks to
thee, and thy name is near us ;
Men shall celebrate thy wonderful deeds.

- 2 "When I see my time,
 "Then will I judge with equity ;
- 3 "The earth trembles, and all her inhabitants,
 "But I uphold her pillars."
- 4 I say to the proud ; Behave not proudly ;
 To the wicked, Lift not up your heads !
- 5 Lift not up your heads on high,
 And speak not with a stiff neck !
- 6 For promotion cometh neither from the East, ~~ne~~ or
 West, nor South ;
- 7 But it is God, who is judge ;
 He putteth down one, and setteth up another.
- 8 For in the hand of God there is a cup ;
 The wine is foaming and full of spices,
 And of it he poureth out ;
 Even to the dregs shall all the wicked of the ear ~~th~~
 drink it.
- 9 Therefore I will extol him for ever ;
 I will sing praise to the God of Israel.
- 10 "I will bring down the power of the wicked,
 "But the righteous shall lift up their heads."

V. 2. *My time*, i. e. a proper time. The speaker is God. — In V. 4. ~~he~~
 poet speaks, and in V. 10. the Supreme Being again.

PSALM LXXVI.

Thanksgiving for victory over powerful enemies. This psalm proba~~bly~~
 belongs to the same age with the preceding.

For the leader of the music. Upon stringed instruments.
A psalm of Asaph.

- 1 IN Judah is God known ;
 Great is his name in Israel.

- 2 In Jerusalem is his tabernacle,
And his dwelling-place in Zion.
- 3 There brake he the lightning of the bow,
The shield, the sword, and all the weapons of battle.
- 4 More glorious and excellent art thou
Than those mountains of robbers !
- 5 Spoiled are the stout-hearted ;
They sank into their sleep ;
The hands of the mighty were powerless.
- 6 Before thy rebuke, O God of Jacob,
Fell chariot and horseman into a deep sleep !
- 7 Thou, thou, O God, art terrible !
Who can stand before thee in thine anger ?
- 8 Thou causedst judgment to be heard from heaven ;
The earth trembled and was still,
- 9 When God arose to judgment,
To save all the oppressed of the earth.
- 10 The wrath of man shall praise thee,
When thou girdest on the whole of thy wrath !
- 11 Make and perform vows to Jehovah, your God !
Let all, who dwell around him, bring gifts to the terrible one !
- 12 Who casteth down the pride of princes ;
Who is terrible to the kings of the earth.

V. 3. *Lightning of the bow* : A metaphor for *swift arrows*. — V. 4. *Art thou* : This address is probably to God ; possibly to mount Zion.

PSALM LXXVII.

Prayer in a season of great public calamity. Consolation and hope derived from meditation upon former favors of God to the nation. This psalm was probably composed during the captivity, or at least after the separation of the ten tribes.

For the leader of the music of the Jeduthunites. A psalm of Asaph.

- 1 I CALL upon God ; I cry aloud for help ;
I call upon God, that he would hear me !
- 2 In the day of my trouble I seek Jehovah ;
In the night is my hand stretched forth continually ;
My soul refuseth to be comforted.
- 3 I remember God, and am disquieted ;
I think of him, and my spirit is overwhelmed.
- 4 Thou keepest mine eyelids from closing ;
I am distressed, so that I cannot speak !
- 5 I think of the days of old,
The years of ancient times.
- 6 I call to remembrance my songs in the night ;
I meditate in my heart,
And my spirit inquireth.
- 7 Will the Lord be angry for ever ?
Will he be favorable no more ?
- 8 Is his mercy utterly withdrawn for ever ;
Doth his promise fail from generation to generation ?
- 9 Hath God forgotten to be gracious ?
Hath he in anger shut up his compassion ?
- 10 Then I say, This is mine affliction,
A change in the right hand of the Most High.
- 11 I remember the deeds of Jehovah ;
I think of thy wonders of old.
- 12 I meditate on all thy works,
And talk of thy doings.

- 13 Thy ways, O God, are holy !
Who so great a god as our God ?
- 14 Thou art a God, who doest wonders ;
Thou hast manifested thy power amongst the nations.
- 15 With thy strong arm thou didst redeem thy people,
The sons of Jacob and Joseph.
- 16 The waters saw thee, O God !
The waters saw thee, and feared,
And the deep trembled.
- 17 The clouds poured out water,
The skies sent forth thunder,
And thine arrows flew.
- 18 Thy thunder roared in the whirlwind ;
Thy lightning illumined the world ;
The earth trembled and shook.
- 19 Thy way was through the sea,
And thy path through great waters,
And thy footsteps could not be found.
- 20 Thou didst lead thy people like a flock,
By the hands of Moses and Aaron.

V. 10. *A change*, &c. i. e. the hand of God ceases to aid me, and punish my enemies. Or this line may be rendered, *A change is in the right hand*, i. e. God alone can relieve me from my distress. — V. 17. *Arrows*, i. e. lightning.

PSALM LXXVIII.

Admonition to keep God's commandments, and to remember his former dealings toward the nation of Israel.

A psalm of Asaph.

- 1 ATTEND, O my people, to my instruction ;
Incline your ears to the words of my mouth !
- 2 I will open my mouth in a poem ;
I will utter sayings of ancient times.

- 3 What we have heard, and learned,
And our fathers have told us,
4 We will not hide from their children ;
Showing to the generation to come the praises of Je-
hovah,
His might, and the wonders he hath wrought.
- 5 For he appointed statutes in Jacob,
And established a law in Israel,
Which he commanded our fathers
To make known to their children ;
6 So that the generation to come might know them ;
The children, which should be born, and rise up,
Who should declare them to their children ;
7 That they might place their trust in God,
And not forget his deeds,
But keep his commandments ;
8 And might not be, like their forefathers,
A stubborn and rebellious generation,
A generation, whose heart was not fixed upon God,
And whose spirit was inconstant toward the Almighty.
- 9 The children of Ephraim were like armed bowmen,
Who turn their backs in the day of battle.
10 They kept not the covenant of God,
And refused to walk in his law ;
11 And forgot his mighty deeds,
And the wonders he had shown them.
12 Marvellous things did he in the sight of their fathers,
In the land of Egypt, in the field of Zoan.
13 He divided the sea, and caused them to pass through ;
Yea, he made the waters to stand as a heap.
14 By day he led them by a cloud,
And all the night by a light of fire.

- 15 He clave the rocks in the wilderness,
And gave them drink, as from the great deep.
- 16 From the rock he brought flowing streams,
And made waters to run down like rivers.
- 17 Yet still they sinned against him,
And provoked the Most High in the desert.
- 18 They tempted God in their hearts,
By asking food for their appetites.
- 19 Yea, they spake against God, and said,
"Can God spread a table in the wilderness?"
- 20 "Behold! he smote the rock, and the waters flowed,
"And streams gushed forth;
"Is he also able to give bread?
"Can he provide flesh for his people?"
- 21 When Jehovah heard this, he was wroth;
So a fire was kindled against Jacob,
And anger arose against Israel,
- 22 Because they believed not in God,
And trusted not in his aid.
- 23 Yet he had commanded the clouds above,
And had opened the doors of heaven;
- 24 And had rained down upon them manna for food,
And had given them the corn of heaven.
- 25 Every one ate the food of princes;
He sent them bread to the full.
- 26 Then he caused a strong wind to blow in the heavens,
And by his power he brought a south wind;

- 27 He rained down flesh upon them as dust,
And feathered fowls as the sand of the sea.
- 28 He caused them to fall in the midst of their camp,
Round about their habitations.
- 29 So they did eat, and were filled ;
For he gave them their own desire.
- 30 Their desire was not yet satisfied,
And their meat was yet in their mouths,
- 31 When the wrath of God came upon them,
And slew their strong men,
And smote down the chosen men of Israel.
- 32 For all this they sinned still,
And put no trust in his wonderful works.
- 33 Therefore he consumed their days in disappointment,
And their years in continual terrors.
- 34 When he slew them, they sought him ;
They returned, and sought earnestly for God ;
- 35 And remembered that God was their rock,
And the most high God their redeemer.
- 36 But they only flattered him with their mouths,
And spake falsely to him with their tongues.
- 37 For their hearts were not true to him,
Nor were they steadfast in his covenant.
- 38 Yet, being full of compassion, he forgave their in-
iquity,
And would not utterly destroy them ;
Often he restrained his indignation,
And stirred not up all his anger.
- 39 He remembered that they were flesh ;
A breath that passeth, and cometh not back.

- 40 How often did they provoke him in the wilderness ?
How often did they grieve him in the desert ?
- 41 Again and again they tempted God,
And offended the Holy One of Israel.
- 42 They remembered not his hand,
Nor the day when he delivered them from the enemy ;
- 43 What signs he had wrought in Egypt,
And what wonders in the fields of Zoan.
- 44 He turned their rivers into blood,
So that they could not drink of their streams.
- 45 He sent amongst them flies, which devoured them,
And frogs, which destroyed them.
- 46 He gave also their fruits to the caterpillar,
And their labor to the locust.
- 47 He destroyed their vines with hail,
And their sycamore trees with frost.
- 48 He also gave up their cattle to hail,
And their flocks to hot thunderbolts.
- 49 He poured upon them the fierceness of his anger,
Wrath, indignation, and woe,
Angels of evil being sent amongst them.
- 50 He levelled a way for his anger,
He spared them not from death,
But gave up their lives to the pestilence.
- 51 He smote all the first-born in Egypt ;
The first fruits of their strength in the dwellings of
Ham.
- 52 But he led forth his own people like sheep,
And guided them like a flock in the wilderness.
- 53 He led them on safely, so that they feared not,
While the sea overwhelmed their enemies.
- 54 He brought them to his own sacred border,
Even to this mountain, which his right hand had ac-
quired.

55 He cast out the nations before them,
And divided their land by a measuring-line, as an inheritance,
And caused the tribes of Israel to dwell in their tents.

56 Yet they tempted and provoked God, the Most High,

And kept not his statutes ;

57 Like their fathers, they were faithless, and turned back ;

They turned aside, like a deceitful bow.

58 They provoked his anger by their high places,
And excited his jealousy by their graven images.

59 God saw this, and was wroth,
And greatly abhorred Israel ;

60 So that he forsook the habitation at Shiloh,
The tabernacle, where he dwelt amongst men,

61 And delivered his strength into captivity,
And his glory into the hand of the enemy.

62 His own people he gave up to the sword,
And was wroth with his own inheritance.

63 Fire consumed their young men,
And their maidens did not bewail them.

64 Their priests fell by the sword,
And their widows made no lamentation.

65 But at length Jehovah awaked as from sleep,
As a hero, who had been overpowered by wine ;

66 He smote his enemies, and drove them back,
And covered them with everlasting disgrace.

67 Yet he rejected the tents of Joseph
And would not dwell in the tribe of Ephraim ;

- 68 But chose the tribe of Judah,
The mount Zion, which he loved.
69 Where he built, like the heavens, his sanctuary;
Like the earth, which he hath established for ever.
70 And he chose David, his servant,
And took him from the sheepfolds;
71 From tending the suckling ewes he brought him
To feed Jacob his people,
And Israel his inheritance.
72 He fed them with an upright heart,
And guided them with skilful hands.

V. 61. *His strength*, i. e. the ark.

PSALM LXXIX.

Lamentation for the desolation of the city and the temple; probably a production of the same period with Ps. lxxiv.

A psalm of Asaph.

- 1 O God, the nations have invaded thine inheritance,
They have polluted thy holy temple,
They have made Jerusalem a heap of ruins.
2 They have given the dead bodies of thy servants to be
food for the birds of heaven;
The flesh of thy worshippers to the wild beasts of the
earth.
3 Their blood have they shed like water around Jeru-
salem,
And there was none to bury them!
4 We have become the reproach of our neighbours;
The scorn and derision of those around us.

- 5 How long, O Jehovah, wilt thou be angry ?
How long shall thy jealousy burn like fire ?
- 6 Pour out thy wrath on the nations, which acknowl-
edge thee not,
And on the kingdoms, which call not upon thy name !
- 7 For they have devoured Jacob, .
And laid waste his dwelling-place.
- 8 O remember not against us former iniquities,
Let thy tender mercy speedily succour us,
- 9 For we are brought very low !
Help us, O God, our deliverer, for the honor of thy
name,
For thy name's sake save us, and forgive our iniqui-
ties !
- 10 Why should the heathen nations say, Where is their
God ?
May the revenging of the blood of thy servants, which
hath been shed,
Be manifested amongst the nations before our eyes !
- 11 Let the cry of the prisoner come before thee !
According to the greatness of thy power preserve
those that are appointed to die !
- 12 And return sevenfold into our neighbour's bosoms
The reproach, with which they have reproached thee,
O Lord !
- 13 So shall we, thy people, and the flock of thy pasture,
Be thankful to thee for ever,
And celebrate thy praise to all generations.
-

PSALM LXXX.

Prayer for deliverance in a time of great national calamity. This psalm contains no indication of the time of its composition. It may be referred to the same period with the preceding psalm.

*For the leader of the music. Upon the Shushan-Eduth.**
A psalm of Asaph.

- 1 GIVE ear, O Shepherd of Israel,
Thou, who ledest Joseph like a flock,
Thou, who sittest between the cherubim, shine forth !
- 2 Before Ephraim, and Benjamin, and Manasseh, exert
thy strength,
And come and save us !
- 3 O God, restore us !
Let thy countenance shine on us, and we shall be
saved !
- 4 How long, O Jehovah, God of hosts,
Wilt thou be angry with thy supplicating people ?
- 5 For thou makest them eat the bread of tears,
And the cup of tears thou givest them to drink.
- 6 Thou hast made us an object of contention to our
neighbours,
And our enemies hold us in derision.
- 7 Restore us, O God of hosts !
Let thy countenance shine on us, and we shall be
saved !
- 8 Thou didst bring a vine out of Egypt ;
Thou didst expel nations, and plant it.
- 9 Thou didst prepare a place for it ;
It spread its roots, and filled the land.
- 10 The mountains were covered with its shade,
And the tall cedars by its branches.

- 11 It sent out its boughs to the sea,
And its branches to the river.
- 12 Why hast thou now broken down its hedges,
So that all, who pass by, do pluck from it ?
- 13 The boar from the wood doth waste it,
And the wild beast of the forest doth devour it.
- 14 O God of hosts, return, we beseech thee,
Look down from heaven, and behold,
And have regard to this vine !
- 15 Protect what thy right hand planted,
The branch, which thou didst establish !
- 16 It is burnt with fire ; it is cut down ;
Under thy rebuke they perish.
- 17 Protect the man, whom thy right hand hath re-
deemed ;
The man, whom thou didst establish.
- 18 So will we no more revolt from thee ;
Revive us, and upon thy name alone will we call !
- 19 Restore us, O Jehovah, God of hosts !
Let thy countenance shine on us, and we shall be
saved !

* *Shushan-Eduth* ; a musical instrument.

PSALM LXXXI.

Exhortation to religious obedience. Adapted to the celebration of the feast of tabernacles, or, as some suppose, of the passover. See Levit. xxiii. 4, &c. and 33, &c.

For the leader of the music. On the Gittith. A psalm of Asaph.

- 1 SING joyfully to God, our strength !
Sing with gladness to the God of Jacob !

- 2 Raise a song, and strike the timbrel,
The sweet-sounding harp, and the psaltery !
- 3 Blow the trumpet at the new moon ;
At the full moon, also, our festal day !
- 4 For this is a statute for Israel,
A law of the God of Jacob ;
- 5 He appointed it as a memorial in Joseph,
When he went out of the land of Egypt,
Where he heard a language, which he knew not.
- 6 " I relieved," *said he*, " thy shoulders from their
burden ;
" Thy hands were removed from the hod.
- 7 " Thou calledst in trouble, and I delivered thee ;
" I heard thee in the dark thunder-cloud ;
" I proved thee at the waters of Meribah.
- 8 " Hear, O my people, and I will admonish thee ;
" O, Israel, that thou wouldst listen to me !
- 9 " Let there be no strange god within thee,
" Nor worship thou any foreign god !
- 10 " I, Jehovah, am thy God,
" Who brought thee out of the land of Egypt ;
" Open wide thy mouth, and I will fill it !
- 11 " But my people would not listen to my voice,
" And Israel would not comply with my wish.
- 12 " So I gave them up to the obstinacy of their hearts,
" And they walked according to their own conceits.
- 13 " O that my people had listened to me,
" That Israel had walked in my ways !
- 14 " Soon would I have humbled their enemies,
" And turned my hand against their adversaries.
- 15 " The haters of Jehovah should have become suppli-
ants to them,
" And their prosperity should have been perpetual.

- 16 " With the finest of the wheat I would have fed them,
 " And with honey out of the rock would I have satisfied them."

V. 7. *Meribah*, i. e. of Contention.

PSALM LXXXII.

Against unjust Jewish magistrates; or, against tyrannical foreign kings, who oppressed the Jewish nation.

A psalm of Asaph.

- 1 God standeth in his holy assembly,
 He judgeth in the midst of the gods.
 2 " How long will ye judge unjustly,
 " And favor the cause of the wicked?
 3 " Defend the poor, and the fatherless;
 " Do justice to the wretched and the needy!
 4 " Deliver the poor and destitute,
 " Save them from the hand of the wicked!
 5 " They are without knowledge and without understanding;
 " They walk in darkness;
 " Therefore all the foundations of the land are shaken.
 6 " I have said, Ye are gods,
 " And all of you children of the Most High;
 7 " But ye shall die like men,
 " And fall like the rest of the princes."
 8 Arise, O God, judge the earth!
 For all the nations are thy possession.

V. 1. *Holy assembly*, i. e. either, amid the heavenly host; or, amid his peculiar people Israel. *Gods*, i. e. angels, or kings, as in v. 6.

PSALM LXXXIII.

Prayer for aid against the enemies of the Jewish nation; commonly supposed to have been composed in the days of Jehoshaphat, when a combination of the neighbouring kings was formed against Judah.

A psalm of Asaph.

- 1 O God, keep not silence !
Hold not thy peace, and be not still, O God !
- 2 For lo ! thine enemies begin to rage,
And they, who hate thee, lift up their heads.
- 3 For they form secret plots against thy people,
And consult together against thy chosen ones.
- 4 "Come," say they, "let us blot them out from the
number of the nations,
"That the name of Israel may no more be remembered !"
- 5 With one consent they consult together,
Against thee do they form a league ;
- 6 The tents of Edom and the Ishmaelites ;
Of Moab and the Hagarenes ;
- 7 Gebal, and Ammon, and Amalek ;
The Philistines, with the inhabitants of Tyre.
- 8 The Assyrians also are joined with them ;
They lend their strength to the children of Lot.
- 9 Do to them as to the Midianites,
As to Sisera, as to Jabin at the brook Kison,
- 10 Who perished at Endor,
And were trampled like dung to the earth.
- 11 Make their chiefs like Oreb and Zeeb ;
Yea, all their princes as Zeba and Zalmunna !
- 12 Who said, "Let us seize on God's habitations !"
- 13 Make them, O my God, like whirling chaff,
Like stubble before the wind !

- 14 As fire consumeth the forest,
And as flame setteth the mountains in a blaze,
15 So pursue them with thy tempest,
And terrify them with thy storm !
16 Cover their faces with shame,
That they may seek thy name, O Jehovah !
17 Let them be confounded !
Yea, let them be put to shame, and perish !
18 That they may know that thy name alone is Jehovah ;
That thou art the most high over all the earth.
-

PSALM LXXXIV.

Aspirations after the worship of God in the sanctuary. They, who suppose the psalm to have been composed by or for David, refer it to the time of his exile, caused by the rebellion of Absalom. But it is more probable that it was written after the completion of the temple.

For the leader of the music. On the Gittith. A psalm of the sons of Korah.

- 1 How lovely are thy tabernacles, O Lord of hosts !
2 My soul longeth, yea, fainteth for the courts of Jehovah ;
My heart and my flesh cry aloud for the living God.
3 The very sparrow finds an abode,
And the swallow a nest, where they may lay their young,
By thine altars, O Lord of hosts,
My king and my God !
4 Happy they, who dwell in thy house ;
Who are continually praising thee !
5 Happy the man, whose glory is in thee ;
In whose heart are the ways of Zion !

- 6 Passing through the valley of Baca they make it a fountain,
And the early rain covereth it with blessings.
- 7 They go on from strength to strength,
Until they appear before God in Zion.
- 8 Hear my prayer, O Lord of hosts,
Give ear, O God of Jacob !
- 9 Look down, O God, our shield,
And behold the face of thine anointed !
- 10 For a day spent in thy courts is better than a thousand ;
I would rather stand at the threshold of the house of God,
Than dwell in the tents of wickedness.
- 11 For the Lord Jehovah is a sun and a shield ;
Jehovah giveth grace and glory ;
No good thing doth he withhold
From them, that walk uprightly.
- 12 O Lord of hosts,
Happy the man, who trusteth in thee !

V. 5. *In whose heart are the ways of Zion*, i. e. who takes delight in going to the sanctuary for the purpose of worship.— V. 6. *Of Baca*, i. e. of weeping. The meaning is, that however parched and barren may be the desert through which they pass, they, through their piety and the blessing of God, shall find abundant refreshment. In the most calamitous circumstances the favor of God is their never-failing refuge and support.

PSALM LXXXV.

A prayer for the establishment and prosperity of the Jewish nation after their return from captivity.

For the leader of the music. A psalm of the sons of Korah.

- 1 O LORD, thou hast been favorable to thy land ;
Thou hast brought back the captives of Jacob ;
- 2 Thou didst forgive the iniquity of thy people,
And cover all their sins.
- 3 Thou didst take away all thy displeasure,
And abate the fierceness of thy wrath.
- 4 Restore us, O God, our saviour,
And let thine anger towards us cease !
- 5 Wilt thou be angry with us for ever ?
Wilt thou continue thy wrath from generation to generation ?
- 6 Wilt thou not revive us again,
That thy people may rejoice in thee ?
- 7 Show us thy compassion, O Jehovah,
And grant us thy powerful aid !
- 8 I will hear what God Jehovah saith ;
Truly he speaketh peace to his people, and to his servants,
Only let them not turn again to folly !
- 9 Yea, his aid is near to them that fear him,
That glory may dwell in our land.
- 10 Mercy and truth shall meet together,
Righteousness and peace shall kiss each other ;
- 11 Truth shall spring out of the earth ;
Righteousness shall look down from heaven.

- 12 Yea, Jehovah will give prosperity,
And our land shall yield her increase.
13 Righteousness shall walk before him,
And keep her steps in the way.

V. 13. *Righteousness* : A personification for upright men.

PSALM LXXXVI.

This psalm corresponds very well with its title. There are numerous seasons in the life of David to which it will apply.

A prayer of David.

- 1 INCLINE thine ear, O Jehovah, and hear me,
For I am poor and distressed ;
2 Preserve my life, for I am devoted to thee !
Save, O thou my God, thy servant, who trusteth in
thee !
3 Have pity upon me, O Lord,
For to thee do I cry daily !
4 Revive the soul of thy servant,
For to thee, O Lord, do I lift up my soul.
5 For thou, Lord, art good, and ready to forgive,
Yea, rich in mercy to all that call upon thee.
6 Give ear, O Lord, to my prayer,
And attend to the voice of my supplication !
7 In the day of my trouble I call upon thee,
For thou dost answer me !
8 Among the gods there is none like thee, O Jehovah,
And there are no works like thy works !
9 All the nations, which thou hast made, must come
and worship before thee, O Jehovah,
And glorify thy name !

- 10 For great art thou, and wonderful are thy works ;
Thou alone art God !
- 11 Teach me, O Lord, thy way,
That I may walk in thy truth ;
Unite all my heart to revere thy name !
- 12 I will praise thee, O Lord my God, with my whole-
heart ;
I will give glory to thy name for ever.
- 13 For thy kindness to me hath been great ;
Thou hast delivered me from the very depths of the
grave.
- 14 O God, the proud have risen against me ;
Bands of cruel men seek my life ;
For thee they have no regard !
- 15 But thou, O Lord, art a God, full of compassion and
kindness ;
Long-suffering, rich in mercy and truth.
- 16 Look upon me, and have compassion upon me !
Impart thy strength to thy servant,
And save the son of thy handmaid !
- 17 Show me a signal token of thy favor,
That my enemies may see it and be confounded ;
Since thou, O Lord, helpest, and comfortest me !
-

PSALM LXXXVII.

The glory of Zion. By some this psalm is regarded as a prediction of the conversion of all nations to Christianity; by others as the aspiration of a patriotic Jewish poet for the future glory of his country. It is the conjecture of Müller that it was written in the time of King Hezekiah, after the destruction of Sennacherib's army. See 2 Chron. xxxii. 23. Hammond remarks, that "it seems to be a prophetic scheme to foretell the return of the Jews' captivity, and the great prosperity of Jerusalem consequent to it."

A psalm of the sons of Korah.

- 1 HER foundations are upon the holy mountains;
- 3 Jehovah loveth the gates of Zion,
More than all the dwellings of Jacob.
- 3 Glorious things are said of thee,
O city of God!
- 4 "I name Egypt and Babylon amongst my worshippers;
"Behold! Philistia, Tyre, and Ethiopia;
"They also were born there."
- 5 And of Zion it shall be said,
"Men of every nation were born there;
"And the Most High hath established her."
- 6 Jehovah, when he numbereth the nations, shall write,
"These were born there!"
- 7 Singers as well as dancers—
All my springs are in thee!

V. 7. *Singers*, &c. i. e. All kinds of delight, all the sources of happiness, are to be found in Jerusalem, the capital city of the world. Or the meaning may be, that Jerusalem shall be full of the praise of God.

PSALM LXXXVIII.

Prayer of one in deep distress. By some the subject is supposed to be Hezekiah; by others Uzziah. See 2 Chron. xxvi. 21. Most of the modern German critics suppose the subject to be the whole Jewish people, represented in their captivity under the image of a man in distress. This is also the opinion of Jarchi, the Jewish commentator.

A psalm of the sons of Korah. For the leader of the music. Upon wind instruments. A psalm of Heman, the Ezrahite.

- 1 O JEHOVAH, God of my salvation!
To thee do I cry by day,
And by night is my prayer toward thee.
- 2 Let my supplication come before thee;
Incline thine ear to my cry!
- 3 For my soul is full of misery,
And my life draweth near to the grave.
- 4 I am counted with those, who are going down to the
pit;
I am like one, who hath no strength left;
- 5 Like one laid low among the dead,
Like the slain, who lie in the grave,
Whom thou no more rememberest,
And who are cut off from thy protection.
- 6 Thou hast placed me in a deep pit,
In a dark and deep abyss.
- 7 Thy wrath presseth hard upon me,
And thou afflictest me with all thy waves!
- 8 Thou hast put mine acquaintances far from me,
Yea, thou hast made me their abhorrence;
I am shut up, and cannot go forth.
- 9 Mine eyes languish by reason of my affliction.
I call upon thee daily, O Jehovah,
To thee do I stretch out my hands!

- 10 Canst thou show wonders to the dead ?
Shall the dead arise, and praise thee ?
- 11 Shall thy goodness be declared in the grave ?
Or thy faithfulness in the place of corruption ?
- 12 Shall thy wonders be known in the dark,
And thy justice in the land of forgetfulness ?
- 13 To thee do I cry, O Jehovah,
In the morning doth my cry come before thee.
- 14 Why, O Jehovah, dost thou cast me off ?
Why hidest thou thy face from me ?
- 15 I have been afflicted, and languishing from my youth ;
I suffer thy terrors, and am distracted.
- 16 Thy fierce wrath overwhelmeth me ;
Thy terrors utterly destroy me.
- 17 They surround me daily like water ;
They compass me about together.
- 18 Lover and friend hath thou put far from me ;
My acquaintances are withdrawn from my sight.
-

PSALM LXXXIX.

This psalm is supposed by many eminent critics to be the production of Hezekiah, or of some one for him, in the days of his adversity. Others refer it to the commencement of the captivity. A part of the psalm has been commonly considered as prophetic of the Messiah, either in a literal or in a mystical sense. But this supposition is unnecessary, and improbable. See v. 38 - 45.

A psalm of Ethan, the Ezrahite.

- 1 Or the mercies of Jehovah I will ever sing ;
With my mouth will I make known thy faithfulness
to all generations !
- 2 For I know that thy mercy endureth for ever ;
Thou hast established thy truth like the heavens.

- 3 "I have made a covenant with my chosen ;
"I have sworn to David, my servant ;
- 4 "Thy family will I establish for ever,
"And thy throne will I uphold from generation to
generation."
- 5 The heavens shall praise thy wonders, O Jehovah,
And the assembly of the holy ones thy truth.
- 6 Who in the heavens can be compared to Jehovah ?
Who is like Jehovah among the sons of God ?
- 7 A God greatly to be feared in the assembly of the ho-
ly ones,
And to be revered above all, who are around him ?
- 8 O Jehovah, God of hosts, who so powerful as thou ?
And thy faithfulness is round about thee.
- 9 Thou rulest the raging of the sea ;
When the waves thereof rise, thou stillest them !
- 10 Thou breakest in pieces the proud, as one that is
slain ;
Thou crushest thine enemies with a mighty arm.
- 11 The heavens are thine ; thine also is the earth ;
The world, and all that is therein, thou didst found
them.
- 12 The North and the South were created by thee ;
Tabor and Hermon rejoice in thy name.
- 13 Thou hast a mighty arm ;
Strong is thy hand, and high thy right hand.
- 14 Justice and equity are the foundation of thy throne ;
Goodness and truth go before thy face.
- 15 Happy the people that know the trumpet's sound ;
They walk, O Jehovah, in the light of thy counte-
nance !
- 16 In thy name they daily rejoice,
And in thy goodness they glory.

- 17** For thou art the glory of their strength ;
Yea, through thy favor we lift up our heads !
- 18** For Jehovah is our shield,
And the Holy One of Israel our king.
- 19** Once thou spakest in a vision to thy holy one,
And saidst ; I have laid help on one that is mighty ;
I have exalted one, chosen from the people ;
- 20** I have found David, my servant ;
With my holy oil have I anointed him.
- 21** With him shall my hand be firm,
And my arm shall support him.
- 22** The enemy shall not have power over him,
Nor shall the unrighteous man oppress him.
- 23** For I will beat down his foes before him,
And overthrow them that hate him.
- 24** My faithfulness and mercy shall be with him,
And through my name shall his head be exalted.
- 25** I will extend his hand to the sea,
And his right hand to the rivers.
- 26** He shall say to me, “ Thou art my father,
“ My God, and the rock of my salvation ! ”
- 27** I will also make him my first-born,
Highest of the kings of the earth.
- 28** My mercy I will continue to him for ever ;
My covenant with him shall be steadfast.
- 29** I will make his family to endure for ever ;
And his throne shall be as lasting as the heavens.
- 30** Should his children forsake my law,
And walk not in my statutes ;
- 31** Should they break my commandments,
And observe not my precepts,
- 32** I will punish their transgressions with a rod,
And their iniquity with stripes.

- 33 But my kindness will I not withdraw from him,
Nor suffer my faithfulness to fail.
- 34 I will not break my covenant,
Nor alter what hath gone from my lips.
- 35 Once have I sworn in my holiness ;
Shall I then prove false unto David ?
- 36 His family shall endure for ever,
And his throne as the sun before me.
- 37 It shall be established for ever like the moon ;
Like the faithful witness in the sky.
- 38 But now thou forsakest, and abhorrest,
And art angry with thine anointed.
- 39 Thou hast made void the covenant with thy servant ;
Thou hast cast his crown to the ground.
- 40 Thou hast broken down all his hedges ;
Thou hast brought his strong holds to ruin.
- 41 All, who pass by, plunder him ;
He is a reproach to his neighbours.
- 42 Thou hast lifted up the right hand of his enemies ;
Thou hast made all his adversaries to rejoice.
- 43 Thou hast even turned the edge of his sword,
And made him unable to stand in battle.
- 44 Thou hast brought his glory to an end,
And hast cast down his throne to the ground.
- 45 Thou hast shortened the days of his youth ;
Thou hast covered him with shame.
- 46 How long, O Jehovah, wilt thou utterly hide thyself ?
How long shall thine anger burn like fire ?
- 47 Remember how short is my life ;
To what frailty thou hast created all men !
- 48 What man liveth, and seeth not death ?
Who can deliver himself from the power of the grave ?

- 49 Where, Lord, is thy former kindness,
Which thou didst swear to David by thy truth ?
50 Remember, O Lord, the reproach of thy servants,
How I bear in my bosom the taunts of many people,
51 With which thine enemies have reproached me,
O Jehovah,
With which they have reproached the footsteps of
thine anointed !

* * *

- 52 *Praised be Jehovah for ever !*
Amen and amen !

V. 5, 6. *Holy ones* — *sons of God*, i. e. angels, inhabitants of heaven. —
V. 15. *The trumpet's sound*, i. e. who are invited by it to the solemn festivals of Israel. — V. 27. *First-born*. In the Hebrew idiom all kings were called *sons of God*. David, therefore, as the greatest of kings, is called the *first-born* son of God.

BOOK IV.

PSALM XC.

The eternity of God, and the frailty of man. Prayer for divine mercy and forbearance. **B**d

A prayer of Moses, the man of God.

- 1 LORD, thou hast been our refuge
In all generations.
- 2 Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting thou art God !
- 3 But man thou turnest to dust ;
And sayst, Return, ye children of men !
- 4 For a thousand years are, in thy sight,
As yesterday when it is past,
And as a watch in the night.
- 5 Thou carriest him away, as with a flood ;
He is a dream ;
He springeth up like grass in the morning,
- 6 Which flourisheth and shooteth up in the morning,
And in the evening is cut down, and withered.
- 7 For we are consumed by thine anger,
And by thy wrath are we destroyed.
- 8 Thou settest our iniquities before thee ;
Our secret sins in the light of thy presence.

- 9 By reason of thine anger all our days vanish away ;
Our years pass away like a thought.
- 10 The days of our life are seventy years,
And, by reason of strength, may be eighty years ;
Yet is their pride weakness and sorrow ;
For it vanisheth swiftly, and we fly away.
- 11 Yet who attendeth to the power of thine anger ?
Who, with due reverence, regardeth thine indignation ?
- 12 Teach us so to number our days,
That we may imbue our hearts with wisdom !
- 13 Desist, O Jehovah ! How long ?
O be reconciled to thy servants !
- 14 Satisfy us speedily with thy mercy,
That we may rejoice and be glad all our days !
- 15 Let us rejoice according to the time, in which thou
hast afflicted us ;
According to the years, in which we have seen adversity !
- 16 Let thy deeds be known to thy servants,
And thy glory to their children !
- 17 Let the favor of the Lord our God be upon us !
Give success to the work of our hands ;
Yea, give success to the work of our hands !
- V. 13. *Desist*, i. e. from thine anger.

PSALM XCI.

The happiness of him, who puts his trust in God.

- 1 HE, who sitteth under the protection of the Most
High,
Dwelleth in the shadow of the Almighty.

- 2 I say to Jehovah, Thou art my refuge and my fortres=~~s~~,
My God, in whom I trust.
- 3 He will deliver thee from the snare of the fowler,
And from the destructive pestilence ;
- 4 He will cover thee with his feathers,
And under his wings shalt thou be secure ;
His truth shall be thy shield and buckler.
- 5 Thou needest not dread the terror of the night,
Nor the arrow, that flieth by day ;
- 6 Nor the pestilence, that walketh in darkness,
Nor the plague, that wasteth at noon-day.
- 7 A thousand shall fall by thy side,
And ten thousand on thy right hand,
But no harm shall come nigh thee.
- 8 Thou shalt only behold with thine eyes,
And see the recompense of the wicked.
- 9 Because thou hast made Jehovah thy refuge,
And the Most High thy shelter,
- 10 No evil shall befall thee,
Nor any plague come near thy dwelling.
- 11 For he shall give his angels charge over thee,
To guard thee in all thy ways.
- 12 They shall bear thee up in their hands,
Lest thou dash thy foot against a stone.
- 13 Thou shalt tread upon the lion and the adder ;
The young lion and the dragon shalt thou trample
under foot.
- 14 "Because he loveth me, I will deliver him ;
"I will protect him, because he acknowledgeth my
name.
- 15 "When he calleth upon me, I will answer him ;
"I will be with him in trouble ;
"I will deliver him, and bring him to honor.
- 16 "With long life will I satisfy him,
"And show him my protection."

PSALM XCII.

Praise to God, as the moral governor of the world.

A psalm for the Sabbath-day.

- 1 It is a good thing to give thanks to Jehovah,
And to sing praises to thy name, O Most High !
- 2 To show forth thy kindness in the morning,
And thy faithfulness every night,
- 3 Upon the ten-stringed instrument and the lute,
With the solemn melody of the harp.
- 4 For thou gladdenest me, O Jehovah, by thy doings ;
In the works of thy hands I greatly rejoice.
- 5 How great thy works, O Jehovah !
How deep thy purposes !
- 6 But the stupid man knoweth not this,
And the fool understandeth it not.
- 7 When the wicked spring up like grass,
And all, who practise iniquity, flourish,
It is but to be destroyed for ever !
- 8 Thou, O Jehovah, art for ever exalted !
- 9 For lo ! thine enemies, O Jehovah,
For lo ! thine enemies perish,
And dispersed are all, who do iniquity !
- 10 But my horn thou exaltest, like the buffalo's ;
I am anointed with fresh oil.
- 11 Mine eye hath seen the ruin of mine enemies ;
Mine ears have heard of the fate of my wicked adversaries.
- 12 The righteous shall flourish like the palm-tree ;
They shall grow up like the cedar of Lebanon.
- 13 They who are planted in the house of Jehovah,
In the courts of my God shall flourish.

- 14 Even in old age they bring forth fruit ;
 They are green and full of sap ;
 15 To show that Jehovah, my rock, is upright ;
 That there is no unrighteousness in him.

PSALM XCIII.

Praise of God as the controller of all nature, and the protector of his people.

- 1 JEHOVAH reigneth ; he is clothed with majesty ;
 With majesty is he clothed, and with strength girded ;
 Therefore the earth standeth firm, and cannot be moved.
 2 Thy throne was established of old ;
 Thou art from everlasting !
 3 The floods, O Jehovah,
 The floods lift up their voice,
 The floods lift up their roaring.
 4 Mightier than the voice of many waters,
 Yea, than the mighty waves of the sea,
 Is Jehovah in his lofty habitation.
 5 Thy promises are most sure ;
 Holiness becometh thy house, O Jehovah, for ever !

PSALM XCIV.

Prayer for the punishment of the oppressors of the Jewish nation. Some refer the psalm to the time of the rebellion of Absalom ; others to that of the captivity in Babylon ; others to that of the persecutions of Antiochus Epiphanes, recorded in the book of Maccabees.

- 1 O JEHOVAH, thou God of vengeance !
 O thou God of vengeance, shine forth !
 2 Rouse thyself, thou judge of the earth ;
 Render a recompense to the proud !

- 3 How long, O Lord, shall the wicked —
How long shall the wicked triumph ?
- 4 How long shall their lips pour forth insolence ?
How long shall all the evil-doers boast ?
- 5 O Lord, they trample upon thy people,
And oppress thine inheritance.
- 6 They slay the widow, and the stranger,
And murder the fatherless ;
- 7 And they say, " Jehovah doth not see ;
" The God of Jacob doth not observe it ! "
- 8 Be instructed, ye most stupid of mankind ;
O when, ye fools, will ye be wise !
- 9 He, that planted the ear, shall he not hear ?
He, that formed the eye, shall he not see ?
- 10 He, that chastiseth nations, shall not he punish ?
He, that teacheth man knowledge, shall not he know ?
- 11 Jehovah knoweth the thoughts of men,
That they are vanity.
- 12 Happy the man, O Lord, whom thou correctest ;
Whom by thy teaching thou makest wise !
- 13 To give him peace in the days of adversity,
Until a pit be digged for the wicked.
- 14 For Jehovah will not forsake his people,
Nor abandon his own inheritance.
- 15 For judgment shall return to justice,
And all the upright in heart shall follow it.
- 16 Who will rise up for me against the wicked ?
Who will stand up for me against the evil-doers ?
- 7 If Jehovah had not been my help,
My soul had well nigh dwelt in the land of silence.
- 8 When I think that my foot is slipping,
Thy goodness, O Jehovah, holdeth me up.

19 In the multitude of my inward anxieties,
Thy consolations revive my soul.

20 Wilt thou be allied with the throne of iniquity,
Which deviseth mischief instead of law ?

21 They assemble like troops against the life of the righteous,

And condemn innocent blood.

22 But Jehovah is my fortress,
And my God the rock of my refuge.

23 He will bring upon them their own iniquity ;
In their wickedness he will cut them off ;

Yea, Jehovah, our God, will cut them off.

V. 15. *Judgment shall return to justice*, i. e. the judgments of God, as displayed in the condition of the righteous and the wicked, shall be seen to be in conformity with perfect justice. — *Shall follow it*, i. e. shall approve it.

PSALM XCV.

Exhortation to praise and obey God.

1 O COME, let us sing unto the Lord ;
Let us raise a voice of joy to the rock of our salvation !

2 Let us come into his presence with thanksgiving,
And sing joyfully to him with psalms !

3 For Jehovah is a great god ;
Yea, a great king over all gods.

4 In his hands are the depths of the earth ;
His, also, are the heights of the mountains.

5 The sea is his ; he made it ;
The dry land also his hands formed.

6 O come, let us worship and bow down,
Let us kneel before the Lord, our maker !

7 For he is our God,
And we the people of his pasture and the flock of his
hand.

O that ye would now hear his voice !
8 " Harden not your hearts as at Meribah,
" As in the day of repining in the wilderness,
9 " Where your fathers tempted me,
" And tried me, although they had seen my works.
10 " Forty years was I disgusted with that race,
" And I said, They are a people of a perverse heart,
" And who have no regard to my ways.
11 " Therefore I swear in my wrath,
" They shall not enter into my rest."

V. 11. *My rest*, i. e. the land of Canaan, which I had destined as the resting-place of Israel.

PSALM XCVI.

Exhortation to the praise and worship of God. This psalm is, with some slight variations, a part of that contained, in 1 Chron. xvi. and said to have been composed by David on the occasion of the translation of the ark to mount Zion. See 1 Chron. xvi. 7, 23-33.

1 O SING to Jehovah a new song,
Sing to Jehovah, all the earth !
2 Sing to Jehovah ; praise his name ;
Declare his saving power from day to day !
3 Proclaim his glory amongst the nations,
His wonders amongst all people !
4 For Jehovah is great, and greatly to be praised ;
He is to be feared above all gods.
5 For all the gods of the nations are idols ;
But Jehovah made the heavens.

- 6 Honor and majesty are before him,
Glory and beauty are in his holy abode.
- 7 Give to Jehovah, ye tribes of the people,
Give to Jehovah glory and praise !
- 8 Give to Jehovah the glory due to his name ;
Bring an offering, and come into his courts !
- 9 O worship Jehovah in sacred attire !
Tremble before him, all the earth !
- 10 Say among the nations, Jehovah is king ;
The world shall stand firm ; it shall not be moved ;
He will judge the nations in righteousness.
- 11 Let the heavens be glad, and the earth rejoice ;
Let the sea roar, and the fulness thereof :
- 12 Let the fields be joyful, with all that is therein,
Let all the trees of the forest rejoice
- 13 Before Jehovah, for he cometh,
He cometh to judge the earth !
He will judge the world with justice,
And the nations with faithfulness.

PSALM XCVII.

Praise to God as the supreme ruler, the punisher of the idolatrous enemies of the Jews, and the rewarder of his worshippers. This psalm was probably occasioned by some victory gained by the Jews.

- 1 JEHOVAH reigneth, let the earth rejoice ;
Let the multitude of isles be glad !
- 2 Clouds and darkness are round about him,
Justice and equity are the foundation of his throne.
- 3 Before him goeth a fire,
Which burneth up his enemies around.
- 4 His lightnings illumine the world ;
The earth beholdeth and trembleth.

- 5 The mountains melt like wax at the presence of Jehovah,
At the presence of the Lord of the whole earth.
- 6 The heavens declare his righteousness,
And all nations behold his glory.
- 7 Confounded be they, who worship graven images;
Who glory in idols;
To him, all ye gods, bow down!
- 8 Zion hath heard, and is glad,
And the daughters of Judah exult
On account of thy judgments, O Jehovah!
- 9 For thou, Jehovah, art most high above all the earth;
Thou art far exalted above all gods.
- 10 Ye, that love Jehovah, hate evil!
He preserveth the lives of his servants,
And delivereth them from the hand of the wicked.
- 11 Light is sown for the righteous,
And joy for the upright in heart.
- 12 Rejoice, O ye righteous, in Jehovah,
And praise his holy name!

V. 7. *All ye gods*, i. e. heathen deities.

PSALM XCVIII.

A psalm of praise to God, probably on a similar occasion with the last.

A psalm.

- 1 SING to Jehovah a new song;
For he hath done marvellous things;
His own right hand and his holy arm have gotten
him the victory!

- 2 Jehovah hath made known his saving power ;
His goodness hath he manifested in the sight of the nations.
 - 3 He hath remembered his mercy and truth toward the house of Israel,
And all the ends of the earth have seen the saving power of our God.
 - 4 Shout unto Jehovah, all the earth !
Break forth into joy, and exult, and sing !
 - 5 Sing to Jehovah with the harp,
With the harp, and the voice of song !
 - 6 With clarions, and the sound of trumpets,
Make a joyful noise before Jehovah, the king !
 - 7 Let the sea roar, and the fulness thereof ;
The world, and they that dwell therein ;
 - 8 Let the rivers clap their hands,
And the mountains rejoice together
 - 9 Before Jehovah, for he cometh to judge the earth !
With righteousness will he judge the world,
And the nations with equity.
-

PSALM XCIX.

Hymn of praise.

- 1 JEHOVAH reigneth, let the nations tremble !
He is enthroned between the cherubim, let the earth quake !
- 2 Great is Jehovah upon Zion,
Exalted above all nations.
- 3 Let men praise thy great and terrible name !
It is holy.

- 4 Let them declare the glory of the king, who loveth justice !
Thou hast established equity ;
Thou dost execute justice in Jacob !
- 5 Exalt ye Jehovah, our God,
And prostrate yourselves at his footstool !
He is holy.
- 6 Moses and Aaron, his priests,
And Samuel, who called upon his name,
They called upon Jehovah, and he answered them.
- 7 He spake to them in the cloudy pillar ;
They kept his commandments,
And the ordinances, which he gave them.
- 8 Thou, O Jehovah our God, didst answer them ;
Thou wast to them a forgiving God,
Though thou didst punish their transgressions.
- 9 Exalt Jehovah our God,
And worship at his holy mountain ;
For Jehovah, our God, is holy.

PSALM C.

Exhortation to praise God.

A psalm of praise.

- 1 RAISE a voice of joy unto God, all ye lands !
- 2 Serve Jehovah with gladness ;
Come before his presence with rejoicing !
- 3 Know ye that Jehovah is God ;
It is he that made us, and we are his ;
His people, and the flock of his pasture.

- 4 Enter into his gates with thanksgiving,
And his courts with praise;
Be thankful to him, and bless his name !
- 5 For Jehovah is good ; his mercy is everlasting ;
And his truth endureth to all generations.

PSALM CI.

Resolution of a king to govern with justice. This psalm is supposed to have been composed by David, when he removed the ark to mount Zion.

A psalm of David.

- 1 I WILL sing of goodness and justice ;
To thee, O Lord, will I sing !
- 2 I will have regard to the way of uprightness ;
When thou shalt come to me,
I shall walk within my house with an upright heart.
- 3 I will set no wicked thing before mine eyes ;
I hate the conduct of transgressors ;
It shall not cleave to me.
- 4 The perverse in heart shall be far from me ;
I will not favor a wicked person.
- 5 The secret slanderer I will cut off ;
Him that hath a haughty look, and a proud heart,
I will not endure.
- 6 Mine eyes shall seek the faithful of the land to dwell
with me ;
He that walketh in the way of uprightness shall serve
me.
- 7 He, who practiseth deceit, shall not dwell in my house ;
He, who telleth lies, shall not remain in my sight.
- 8 Every morning will I destroy the wicked of the land,
That I may cut off from the city of Jehovah all evildoers.

PSALM CII.

This psalm was undoubtedly composed in the time of the captivity, and probably near the close of it, when hopes were cherished of a restoration. This is one of the psalms, which some of the Jewish commentators, followed by De Wette, Rosenmüller, and others, regard as representing the Jewish people under the image of an afflicted man. But this opinion should be well weighed before it is adopted, and considered in connexion with Isaiah xlii – liii, which are explained by the Jews and by Rosenmüller in a similar way.

A prayer of the afflicted, when, in deep distress, he poureth out his complaint before Jehovah.

- 1 HEAR my prayer, O Lord !
And let my cry come to thee !
- 2 Hide not thy face from me in the day of my trouble ;
Incline thine ear to me when I call ;
Answer me speedily !
- 3 For my life is consumed like smoke,
And my bones are burned like stubble.
- 4 My heart is smitten and withered like grass ;
Yea, I forget to eat my bread.
- 5 By reason of my sighing my bones cleave to my
skin ;
- 6 I am like a pelican of the wilderness ;
I am like an owl of the desert.
- 7 I am sleepless like a solitary bird upon the house-top.
- 8 Mine enemies daily reproach me ;
My insolent adversaries curse by me.
- 9 For I eat ashes like bread,
And my drink I mingle with tears,
- 10 On account of thy displeasure and thy wrath ;
For thou hast lifted me up and cast me down !
- 11 My days are like a declining shadow,
And I wither like grass.
- 12 But thou, O Jehovah, endurest for ever,
And thy name from generation to generation.

- 13 Thou wilt arise and have pity upon Zion,
For the time to favor her, yea, the appointed time ~~is~~
come.
- 14 For thy servants take pleasure in her stones ;
Yea they have a regard for her dust.
- 15 Then shall the nations revere Jehovah's name,
And all the kings of the earth thy glory.
- 16 For Jehovah will build up Zion ;
He will appear in his glory.
- 17 He will regard the prayer of the forsaken,
And not despise their supplication.
- 18 This shall be written for the generation to come,
That the people to be born may praise Jehovah.
- 19 For he looketh down from his high sanctuary,
From heaven doth he cast his eye upon the earth,
- 20 To listen to the sighs of the prisoner,
To release those that are doomed to death.
- 21 That he may declare his name in Zion,
And his praise in Jerusalem ;
- 22 When the nations are assembled together,
And the kingdoms to serve Jehovah.
- 23 My strength faileth by the way,
My days are shortened.
- 24 I say, O my God, take me not away in the midst of
my days,
Thou, whose years are everlasting !
- 25 Of old hast thou laid the foundations of the earth,
And the heavens are the work of thy hands ;
- 26 They shall perish, but thou shalt endure ;
Yea, all of them shall wax old like a garment ;
Thou shalt change them as a vesture, and they shall
be changed ;
- 27 But thou art for ever the same ;
Thy years shall have no end !

28 The children of thy servants shall continue,
And their posterity shall be established before thee.

V. 6. *Like a pelican—like an owl*: Birds, which utter mournful cries.
—V. 8. *Curse by me*, i. e. take me as an example of the greatest misery in their imprecations; as if they should say, 'May we be as wretched as he, if we do so and so.'

PSALM CIII.

God kind and merciful. Without supposing a personification of the Jewish people in this psalm, we may suppose it to have been prepared for the use of the whole congregation of Israel. From certain *Chaldaizing* words in it De Wette refers the composition to the time of the captivity.

A psalm of David.

- 1 BLESS the Lord, O my soul,
And all that is within me, bless his holy name!
- 2 Bless the Lord, O my soul,
And forget not all his benefits!
- 3 Who forgiveth all thine iniquities;
Who healeth all thy diseases;
- 4 Who redeemeth thy life from the grave;
Who crowneth thee with kindness and mercy!
- 5 Who satisfieth thine old age with good,
So that thy youth is renewed like the eagle's.
- 6 The Lord executeth justice
And equity for all the oppressed.
- 7 He made known his ways to Moses;
His mighty deeds to the children of Israel.
- 8 The Lord is merciful and kind;
Slow to anger and rich in mercy.
- 9 He doth not chide for ever,
Nor is his displeasure everlasting.
- 10 He hath not dealt with us according to our sins,
Nor required us according to our iniquities.

- 11 As high as are the heavens above the earth,
So great is his mercy to them, that revere him.
- 12 As far as the east is from the west,
So far hath he removed our transgressions from us.
- 13 Even as a father pitieth his children,
So the Lord pitieth them, that revere him.
- 14 For he knoweth our frame,
He remembereth that we are dust.
- 15 As for man, his days are as grass ;
As a flower of the field, so he flourisheth.
- 16 The wind passeth over it, and it is gone ;
And its place shall know it no more.
- 17 But the mercy of the Lord is from everlasting to everlasting to them that revere him,
And his goodness to children's children.
- 18 To such as keep his covenant,
And remember his commandments to do them.
- 19 The Lord hath established his throne in the heavens,
And his kingdom ruleth over all.
- 20 Bless the Lord, ye his angels ;
Ye mighty ones, who do his commands,
Harkening to the voice of his word !
- 21 Bless the Lord, all ye his hosts ;
Ye, his ministers, who do his pleasure !
- 22 Bless the Lord, all his works,
In all places of his dominion !
Bless the Lord, O my soul !
- V. 21. *Ye, his ministers, i. e. ministering spirits in heaven.*

PSALM CIV.

The power and goodness of God, as displayed in the works of creation and providence.

- 1 BLESS the Lord, O my soul !
O Jehovah, my God ! how great art thou !
Clothed with glory and majesty !
- 2 He covereth himself with light as with a garment ;
He spreadeth out the heavens like a curtain ;
- 3 He buildeth his chambers on the waters ;
He maketh the clouds his chariot ;
He rideth upon the wings of the wind.
- 4 He maketh the winds his messengers,
The flaming lightnings his ministers.
- 5 He established the earth on its foundations ;
It shall not be removed for ever.
- 6 Thou didst cover it with the deep as with a garment ;
The waters stood above the mountains !
- 7 At thy rebuke they fled ;
At the voice of thy thunder they hasted away.
- 8 The mountains rise up ; the valleys sink,
In the places which thou hast appointed for them.
- 9 Thou hast established a bound, which the waters
may not pass ;
That they may not return and cover the earth.
- 10 Thou sendeth forth the springs in brooks ;
They flow amongst the mountains ;
- 11 They give drink to all the beasts of the forest ;
In them the wild asses quench their thirst.
- 12 Near them the birds of heaven have their habitation,
Which sing among the branches.

- 13 He watereth the hills from his chambers ;
The earth is filled with the fruit of his works.
- 14 He causeth the grass to spring up for cattle,
And herbage for the service of man ;
He bringeth forth food out of the earth ;
- 15 And wine that gladeneth the heart of man,
And oil that maketh his face to shine,
And bread that giveth him strength.
- 16 The trees of the Lord are full of sap ;
The cedars of Libanon, which he hath planted ;
- 17 There the birds build their nests ;
In the fir-trees the stork hath her abode.
- 18 The high hills are a refuge for the wild goats,
And the rocks for the conies.
- 19 He appointed the moon to mark seasons ;
The sun knoweth when to go down.
- 20 Thou makest darkness, and it is night,
When all the beasts of the forest go forth.
- 21 The young lions roar for prey,
And seek their food from God.
- 22 The sun ariseth, they retreat,
And lie down again in their dens.
- 23 Then man goeth forth to his work,
And to his labor, until evening.
- 24 O Lord, how manifold are thy works !
In wisdom hast thou made them all !
The earth is full of thy riches !
- 25 Lo ! this great and wide sea !
In it are living creatures innumerable ;
Animals small and great.

- 26 There go the ships;
There is that leviathan, which thou hast made to play
therein;
- 27 All these look to thee
To give them their food in due season.
- 28 Thou givest it them, they gather it;
Thou openest thine hand, they are satisfied with good.
- 29 Thou hidest thy face, they perish;
Thou takest away their breath, they die,
And return to the dust.
- 30 Thou sendest forth thy spirit, they are created,
And thou renewest the face of the earth.
- 31 The glory of the Lord shall endure for ever;
The Lord shall rejoice in his works;
- 32 He looketh on the earth, and it trembleth;
He toucheth the hills, and they smoke.
- 33 I will sing to the Lord, as long as I live,
I will sing praise to my God, while I have my being.
- 34 O that my meditation may be grateful to him!
I will rejoice in the Lord.
- 35 May sinners perish from the earth,
And the wicked be no more!
Bless the Lord, O my soul!
Praise ye the Lord!


V. 16. *The trees of the Lord*, i. e. wild trees; those which grow up without the care of man.

PSALM CV.

Commemoration of God's goodness to the nation of Israel from the earliest period of their history. The first fifteen verses of this psalm are a part of David's hymn on the removal of the ark to Zion, contained in 1 Chron. xvi. 8-22. It is a conjecture of Dathe that some poet after the return from Babylon, adapted those verses, with an addition of his own, to the dedication of the second temple; as the same or some contemporary bard had adapted another fragment of the same hymn, viz. psalm xevi, for a similar purpose. De Wette supposes the psalms to be the originals, and the hymn in Chronicles the compilation.

- 1 O GIVE thanks unto the Lord ;
Call upon his name ;
Make known his deeds among the people !
- 2 Sing unto him ; sing psalms unto him ;
Tell ye of all his wondrous works !
- 3 Glory ye in his holy name ;
Ye that seek the Lord, let your hearts rejoice !
- 4 Seek Jehovah, and his majesty ;
Seek his face continually !
- 5 Remember the wonders he hath wrought ;
His miracles, and the judgments of his mouth ;
- 6 O ye descendants of Abraham his servant ;
Ye children of Jacob his chosen !
- 7 This Jehovah is our God,
He reigneth over all the earth.
- 8 He remembereth his covenant for ever,
And his promise, to the thousandth generation ;
- 9 The covenant which he made with Abraham,
And the oath which he gave to Isaac ;
- 10 Which he confirmed to Jacob for a decree,
And to Israel for an everlasting covenant ;
- 11 "To thee," said he, "will I give the land of Canaan
"For the lot of your inheritance."
- 12 When yet they were few in number,
Very few, and strangers in the land ;

- 13 When they went from nation to nation,
From one kingdom to another people,
14 He suffered no man to injure them,
Yea, he rebuked kings for their sakes.
15 "Touch not," said he, "mine anointed,
"And do my prophets no harm!"
- 16 Again when he commanded a famine in the land,
And brake the whole staff of bread,
17 He sent a man before them ;
Joseph was sold as a slave.
18 His feet they hurt with fetters ;
He was laid in irons.
19 Until his prediction came to pass,
And the word of the Lord proved him.
20 Then the king sent and loosed him ;
The ruler of nations set him free ;
21 He made him governor of his house,
And lord of all his possessions ;
22 To bind his princes at his pleasure,
And teach his counsellors wisdom.
- 23 Israel also came into Egypt ;
Jacob sojourned in the land of Ham ;
24 Where God multiplied his people greatly,
And made them stronger than their enemies.
25 He turned their hearts to hate his people,
And form devices against his servants.
26 Then sent he Moses his servant,
And Aaron, whom he had chosen.
27 They showed his signs among them,
And his wonders in the land of Ham.
28 He sent darkness upon them, and made it dark ;
And they did not disobey his word.

- 29 He turned their waters into blood,
And slew their fish.
- 30 Their land brought forth frogs in abundance,
Even in the chambers of their kings.
- 31 He spake, and there came flies,
And lice in all their coasts.
- 32 Instead of rain he gave them hail,
And flaming fire in their land.
- 33 He smote also their vines and fig-trees,
And brake the trees of their coasts.
- 34 He spake, and the locusts came,
And caterpillars without number,
- 35 Which ate up all the herbage in their land,
And devoured the fruits of their fields.
- 36 Then he smote all the first-born in their land;
The first fruits of all their strength.
- 37 He led forth his people with silver and gold;
Nor was there one feeble person in all their tribes.
- 38 Egypt was glad when they departed,
For their terror had fallen upon them.
- 39 He spread out a cloud for a covering,
And fire to give light by night.
- 40 They asked, and he brought quails,
And satisfied them with the bread of heaven.
- 41 He opened the rock, and the waters gushed forth,
And ran in the dry places like a river.
- 42 For he remembered his holy promise,
Which he had made to Abraham his servant;
- 43 And he led forth his people with joy,
And his chosen with gladness.
- 44 He gave to them the lands of the nations,
And they inherited the labor of the Gentiles.
- 

45 That they might observe his statutes,

And obey his laws.

Praise ye the Lord !

V. 19. *And the word of the Lord*, i. e. the prediction, which Joseph uttered.

PSALM CVI.

Commemoration of the national sins of the Jews throughout their history, and of God's mercies to them. This is evidently a psalm of the captivity. See vv. 46, 47.

1 PRAISE ye the Lord !

O give thanks to the Lord, for he is good ;

For his mercy endureth for ever !

2 Who can utter the mighty deeds of Jehovah ?

Who can show forth all his praise ?

3 Happy are they who regard justice ;

Who practise righteousness at all times !

4 Remember me, O Lord, with the favor promised to
thy people ;

Visit me with thy saving help !

5 That I may see the prosperity of thy chosen,

That I may rejoice in the joy of thy people ;

That I may glory with thine inheritance !

6 We have sinned with our fathers ;

We have committed iniquity ; we have done wickedly.

7 Our fathers in Egypt did not regard thy wonders ;

They remembered not thy numerous benefits ;

But rebelled at the sea, the Red sea.

8 Yet he saved them for his own name's sake,

That he might make known his mighty power.

- 9 He rebuked the Red sea, and it was dried up,
And he led them through the deep as through a d
- 10 He saved them from the hand of him that hated
And delivered them from the hand of the enemy
- 11 The waters covered their enemies ;
There was not one of them left.
- 12 Then believed they his words,
And sang his praise.
- 13 But they soon forgot his deeds,
And waited not for his counsel.
- 14 They gave way to appetite in the wilderness,
And tempted God in the desert ;
- 15 And he gave them their request,
But sent upon them a plague.
- 16 They also envied Moses in the camp,
And Aaron, the holy one of Jehovah.
- 17 Then the earth opened, and swallowed up Dathan
And covered the company of Abiram,
- 18 And a fire was kindled in their company ;
The flames burned up the wicked.
- 19 They made a calf in Horeb,
And worshipped a molten image ;
- 20 They changed their God of glory
Into the image of a grass-eating ox.
- 21 They forgot God, their saviour,
Who had done such great things in Egypt,
- 22 Such wonders in the land of Ham ;
Such terrible things by the Red sea.
- 23 Then he thought of destroying them ;
Had not Moses his chosen stood before him in
breach,
To turn away his wrath, that he might not destroy
them.

- 24 They also despised the pleasant land,
And believed not his word ;
- 25 But murmured in their tents,
And would not listen to the voice of Jehovah.
- 26 Then he lifted up his hand against them,
And swore that he would make them fall in the wilderness ;
- 27 That he would disperse their descendants among the nations,
And scatter them in the lands.
- 28 They also devoted themselves to the worship of
Baal-peor,
And ate sacrifices offered to lifeless idols.
- 29 Thus they provoked his anger by their practices,
And a plague broke in upon them.
- 30 Then stood up Phinehas, and avenged the crime,
And the plague was stayed.
- 31 And this was counted to him for righteousness,
To all generations for ever.
- 32 They provoked him also at the waters of Meribah,
And Moses suffered on their account.
- 33 For they irritated his spirit,
So that he spake inconsiderately with his lips.
- 34 They did not destroy the nations,
As Jehovah had commanded them.
- 35 They mingled themselves with the heathen,
And learned their practices.
- 36 They even worshipped their idols,
And thus they became to them a snare.
- 37 Their sons and their daughters they sacrificed to demons ;

- 38 And shed the blood of the innocent,
The blood of their own sons and daughters,
Whom they sacrificed to the idols of Canaan;
And the land was contaminated with blood.
- 39 Thus they polluted themselves with their works,
And defiled themselves with their inventions.
- 40 Then burnt the anger of Jehovah against his people,
So that he abhorred his own inheritance.
- 41 And he gave them into the hand of the nations;
And they that hated them ruled over them.
- 42 Their enemies oppressed them,
And under their hands were they humbled.
- 43 Many times did he deliver them,
But they provoked him by their conduct,
And they were brought low for their iniquities.
- 44 Yet, when he heard their cries,
He regarded their affliction;
- 45 He remembered his covenant with them,
And relented according to the greatness of his mercy,
- 46 And caused them to find pity
Amongst all that carried them captive.
- 47 Save us, O Jehovah, our God, and gather us from
among the nations,
That we may give thanks to thy holy name,
And glory in thy praise!
- * * *
- 48 *Blessed be Jehovah, the God of Israel,
From everlasting to everlasting!
And let all the people say, Amen!
Praise ye the Lord!*

BOOK V.

PSALM CVII.

The goodness of God to various classes of men. This psalm appears from its contents to have been composed some time after the return from the Babylonish captivity.

- 1 O GIVE thanks to the Lord, for he is good ;
For his mercy endureth for ever !
- 2 Let the redeemed of the Lord say it,
Whom he hath redeemed from the hand of the enemy ;
- 3 Whom he hath gathered from various lands,
From the East, the West, the North, and the South.
- 4 They were wandering in a solitary desert,
They found no way to an inhabited city.
- 5 They were hungry and thirsty,
And their souls fainted within them.
- 6 Then they cried to the Lord in their trouble,
And he delivered them out of their distress.
- 7 He led them in a straight way,
Till they came to an inhabited city.
- 8 O let them praise the Lord for his goodness,
For his wonderful works to the children of men !
- 9 For he satisfieth the thirsty,
And the hungry he filleth with good.

- 10 They dwelt in darkness and the shadow of death,
Having been bound with grievous irons ;
- 11 Because they disobeyed the commands of God,
And contemned the will of the Most High ;
- 12 Whose hearts he brought down by hardship ;
Who sank, and there was none to help.
- 13 Then they cried to the Lord in their trouble,
And he saved them from their distress ;
- 14 He brought them out of darkness and the shadow of death,
And break their bands asunder.
- 15 O let them praise the Lord for his goodness,
For his wonderful works to the children of men !
- 16 For he hath broken the gates of brass,
And cut the bars of iron asunder.
- 17 Fools, because of their transgressions,
And because of their iniquities, were afflicted ;
- 18 They abhorred all kinds of food ;
They were near to the gates of death ;
- 19 Then they cried to Jehovah in their trouble,
And he delivered them from their distress.
- 20 He sent his word, and healed them,
And saved them from their destruction.
- 21 O let them praise the Lord for his goodness,
For his wonderful works to the children of men !
- 22 Let them offer the sacrifices of thanksgiving,
And declare his works with joy !
- 23 They who go down to the sea in ships,
And do business in great waters,
- 24 These see the works of the Lord,
And his wonders in the deep.
- 25 He biddeth, and the tempest ariseth,
And swelleth high the waves.

- 26 They mount up to the heavens ;
They sink down to the depths ;
Their soul melteth with distress ;
- 27 They reel and stagger like a drunken man,
And all their skill is vain.
- 28 Then they cry to the Lord in their trouble,
And he saveth them from their distress.
- 29 He turneth the storm into a calm,
And the waves are hushed.
- 30 The mariners rejoice that they are still,
And he bringeth them to their wished-for haven.
- 31 O let them praise the Lord for his goodness ;
For his wonderful works to the children of men !
- 32 Let them extol him in the congregation of the people,
And praise him in the assembly of the elders !
- 33 He turneth rivers into a desert,
And water-springs into dry ground ;
- 34 A fruitful land into sterility,
For the wickedness of them that dwell therein.
- 35 He turneth the desert into a lake of water,
And dry ground into water-springs ;
- 36 And there he causeth the hungry to dwell,
And they build a city for habitation ;
- 37 And sow fields and plant vineyards,
Which shall yield a fruitful increase.
- 38 He blesseth them, so that they multiply greatly,
And suffereth not their cattle to decrease.
- 39 When they are diminished and brought low,
By oppression, affliction, and sorrow,
- 40 He poureth contempt upon princes,
And causeth them to wander in a pathless wilderness ;
- 41 But he raiseth the destitute from affliction,
And increaseth their families like a flock.

- 42 The righteous see it and rejoice,
And all the unrighteous shut their mouths.
43 Whoso is wise, let him observe this,
And have regard to the goodness of Jehovah !

PSALM CVIII.

This psalm is composed of parts of two other psalms ; viz. Ps. lvii. 7 -
and Ps. lx. 5 - 12. It has been conjectured that it was compiled for some
public occasion in the later period of the Jewish nation.

A psalm of David.

- 1 O God, my heart is firm !
I will sing and give thanks.
- 2 Awake, my soul ! awake, my psaltery and harp !
I will wake with the early dawn.
- 3 I will praise thee, O Lord, among the people ;
I will sing to thee among the nations ;
- 4 For thy mercy reacheth to the heavens,
And thy truth above the clouds.
- 5 Exalt thyself, O God, above the heavens,
And thy glory above all the earth !
- 6 That thy beloved may be delivered,
Save with thy right hand, answer me !
- 7 God promiseth by his holiness ; I will rejoice ;
I shall yet divide Shechem,
And measure out the valley of Succoth ;
- 8 Gilead shall be mine, and mine Manasseh ;
Ephraim shall be my helmet,
And Judah my lawgiver.
- 9 Moab shall be my wash-bowl ;
Upon Edom shall I cast my shoe ;
I shall triumph over Philistia.

- 10 Who will bring me to the strong city ?
Who will lead me into Edom ?
11 Wilt not thou, O God, who didst forsake us,
Who didst not go forth with our armies ?
12 Give us thine aid in our distress,
For vain is the help of man !
13 Through God we shall do valiantly ;
For he will tread down our enemies.

V. 8. *Laugiceer*, i. e. the seat of my government. — V. 9. *Wash-bowl*, i. e. shall be held in ignominious subjection. — *Cast my shoe*, i. e. treat as a slave.

PSALM CIX.

Prayer against enemies. This psalm is commonly supposed to have been composed by David during the revolt of Absalom. Ahithophel is considered the object of his imprecations by some ; by others Doeg, the Edomite, one of his calumniators in the court of Saul. From the contents and style of the composition, De Wette thinks that there is good reason to doubt the correctness of its ascription to David.

For the leader of the music. A psalm of David.

- 1 O God, my glory, be not silent !
2 For the mouths of the wicked and the deceitful are
opened against me ;
They speak against me with a lying tongue.
3 They assault me on every side with words of hatred ;
They war against me without a cause.
4 For my love they are my adversaries,
Although I prayed for them.
5 They repay me evil for good,
And hatred for love.
6 Set thou a wicked man over him,
And let an adversary stand at his right hand !
7 When he is judged, may he be condemned,
And may his prayer be accounted a crime !

- 8 May his days be few,
And another take his office !
- 9 May his children be fatherless,
And his wife a widow !
- 10 May his children be vagabonds and beggars,
And seek their bread far from their desolate abodes
- 11 May a creditor seize on all that he hath,
And may a stranger plunder his substance !
- 12 May there be none to show him compassion,
And none to pity his orphans !
- 13 May his posterity be cut off ;
In the next generation may his name be blotted out
- 14 May the iniquities of his fathers be remembered by
Jehovah,
And may the sin of his mother never be blotted out
- 15 May they lie before the Lord continually ;
And may he cut off their memory from the earth !
- 16 Because he remembered not to show pity,
But persecuted the afflicted and the destitute,
And sought the death of the broken-hearted.
- 17 As he loved cursing, let it come upon him ;
As he delighted not in blessing, let it be far from
him !
- 18 May he be clothed with cursing as with a garment ;
May it enter like water into his bowels,
And like oil into his bones !
- 19 May it be to him like the robe that covereth him ;
Like the girdle with which he is constantly girded !
- 20 May this be from Jehovah the recompense of mine
adversaries,
And of them that speak evil against me !

- 21 But do thou, O Jehovah, my God, take part with
me,
For thine own name's sake !
Great is thy mercy, O deliver me !
- 22 For I am afflicted and destitute,
And my heart is wounded within me.
- 23 I am going, like a declining shadow ;
I am tossed about, like the locust.
- 24 My knees are weak from fasting,
And my flesh is wasted away.
- 25 I am a reproach to my enemies ;
They gaze at me ; they shake their heads.
- 26 Help me, O Jehovah, my God !
O save me, according to thy mercy !
- 27 Let them know that this is thy hand ;
That thou, O Lord, hast done it !
- 28 Let them curse, but do thou bless !
When they arise, let them be put to shame !
But let thy servant rejoice !
- 29 May my enemies be clothed with ignominy ;
May they be covered with their shame, as with a
mantle !
- 30 I will earnestly praise Jehovah with my lips ;
In the midst of the multitude I will praise him.
- 31 For he standeth at the right hand of the poor,
To save him from those, who oppress him.

V. 6. *Let an adversary stand, &c.*, i. e. as an accuser in a court of justice. See Zech. iii. 1.

PSALM CX.

This psalm is commonly regarded as prophetic of the kingdom of Christ. Many modern critics, however, supposing, that Jesus, in appealing to this psalm for the purpose of silencing the Jews, reasons *ex concessis*, i. e. from premises conceded by his opponents, rather than from what was true in itself, consider the psalm, as an ode to a victorious king living in the time of the author of the composition. Rosenmüller supposes the Messiah expected by the Jews to be the subject of the psalm, but will not allow that it refers to Jesus.

A psalm of David.

- 1 JEHOVAH said to my lord,
 " Sit thou at my right hand,
 " Until I make thy foes thy footstool."
- 2 Jehovah will extend the sceptre of thy power from
 Zion ;
 Thou shalt rule in the midst of thine enemies !
- 3 Thy people shall be ready, when thou musterest thy
 forces, in holy splendor ;
 Thy youth shall come forward like dew from the
 womb of the morning.
- 4 Jehovah hath sworn, and he will not repent ;
 " Thou art a priest for ever,
 " After the order of Melchisedeck !"
- 5 The Lord at thy right hand
 Shall, in the day of his wrath, crush the heads of
 kings.
- 6 He shall execute justice amongst the nations ;
 He shall fill them with dead bodies,
 He shall crush the heads of his enemies over exten-
 sive fields.
- 7 He shall drink of the brook in the way ;
 Therefore shall he lift up his head.

V. 6. *He shall execute*, i. e. the great king, described in the preceding verses ; not the Supreme Being, mentioned in V. 5. Such changes of person are common in Hebrew poetry. Possibly a new choir may have commenced singing this verse.

PSALM CXI.

Hymn of praise for God's goodness in his works and word. This is another of the alphabetic psalms. In it each half verse begins with a different letter, according to the order of the Hebrew alphabet; only the last two verses contain six letters instead of four. This psalm is one of the ten Hallelujah psalms; so called from beginning with the Hebrew words *Hallelu-Jah*, i. e. *Praise ye the Lord*. Five also end in this way. It is doubtful whether these words formed a part of the original composition. In some instances, at least, they appear to have been added by the singers. Of these psalms, six, viz. cxiii - cxviii, were called by the Jews the great *Hallel*, and used to be sung at the feast of the passover, of tabernacles, &c.

1 PRAISE ye the Lord!

I will praise Jehovah with my whole heart,
In the society of the righteous, and in the congregation.

2 The works of Jehovah are great;
Wonderful to all who have pleasure in them.

3 His deeds are honorable and glorious,
And his righteousness endureth for ever.

4 He hath established a memorial of his wonders;
Jehovah is gracious and full of compassion.

5 He giveth meat to them that fear him;
He is ever mindful of his covenant.

6 He showed his people the greatness of his works,
When he gave them the inheritance of the heathen.

7 The deeds of his hands are truth and justice;
All his commandments are sure;

8 They stand firm for ever and ever,
Being founded in truth and justice.

9 He sent redemption to his people;
He established his covenant for ever;
Holy and venerable is his name.

10 The fear of the Lord is the beginning of wisdom;
They who keep his commandments have a good understanding;
Their praise shall endure for ever.

PSALM CXII.

The consequences of piety. This is another alphabetic psalm of the same species with the last.

- 1 PRAISE ye the Lord !
Happy the man, who feareth the Lord ;
Who taketh delight in his commandments.
- 2 His posterity shall be mighty on the earth ;
The race of the righteous shall be blessed.
- 3 Wealth and riches shall be in his house ;
His righteousness shall endure for ever.
- 4 To the righteous shall arise light out of darkness ;
He is gracious, and full of compassion and righteousness.
- 5 Happy the man, who hath pity and lendeth ;
He shall sustain his cause in judgment ;
- 6 Yea, he shall never stumble ;
The memory of the righteous shall be everlasting.
- 7 He is not afraid of evil tidings ;
His heart is firm, trusting in the Lord.
- 8 His heart is firm ; he hath no fear,
Till he see his desire upon his enemies.
- 9 He hath scattered blessings ; he hath given to the
poor ;
His goodness shall endure for ever ;
He shall be exalted to honor.
- 10 The wicked shall see and be grieved ;
He shall gnash with his teeth and melt away ;
The hope of the wicked shall perish.

PSALM CXIII.

The condescending goodness of the infinite God.

- 1 PRAISE ye the Lord !
Praise, O ye servants of Jehovah,
Praise Jehovah's name !
- 2 Blessed be the name of Jehovah
Now, and for ever !
- 3 From the rising to the setting sun,
May Jehovah's name be praised !
- 4 High above all nations is Jehovah ;
His glory is above the heavens.
- 5 Who is like Jehovah, our God,
That hath his abode on high ?
- 6 Who yet stoopeth down, to behold
What passeth in the heavens, and on the earth.
- 7 He raiseth the poor from the dust,
And exalteth the needy from the dunghill ;
- 8 And seateth him amongst princes,
Even amongst the princes of his people.
- 9 He causeth the barren woman to confine herself to
her house,
And to be a joyful mother of children.
Praise ye the Lord !

PSALM CXIV.

On the coming forth from Egypt, under the guidance of God. This fine specimen of Hebrew lyric poetry was evidently prepared for the feast of the passover.

- 1 WHEN Israel came forth from Egypt,
The house of Jacob from a people of strange language,

- 2 Judah was his sanctuary,
And Israel his dominion.
 - 3 The sea beheld, and fled ;
The Jordan turned back.
 - 4 The mountains skipped like rams,
And the hills like lambs.
 - 5 Why fleddest thou, O sea ?
O Jordan, why turnedst thou back ?
 - 6 Ye mountains, why skipped ye like rams,
And ye hills like lambs ?
 - 7 Tremble, O earth, at the presence of Jehovah,
At the presence of the God of Jacob ;
 - 8 Who turned the rock into a standing lake,
And the flint into fountains of water !
-

PSALM CXV.

Prayer that Jehovah would display his glory as the true God by giving aid to his people against the worshippers of idols. Some refer the psalm to the circumstances of Hezekiah, during the invasion of Sennacherib. See Is. xxxvi. xxxvii ; others to a much later period.

- 1 Not unto us, O Jehovah, not unto us,
But unto thy name give glory,
For thy goodness, and thy truth's sake !
- 2 Why should the nations say,
" Where is now their God ? "
- 3 Our God is in the heavens ;
He doth whatever he pleaseth.
- 4 But their idols are silver and gold,
The work of men's hands ;
- 5 They have mouths, but they speak not ;
Eyes have they, but they see not ;

- 6 They have ears, but they hear not ;
Noses have they, but they smell not.
- 7 They have hands, but they handle not ;
They have feet, but they walk not ;
Nor do they speak with their throats.
- 8 They that make them are like them ;
And so is every one that trusteth in them.
- 9 But let Israel trust in Jehovah !
He is their help and their shield.
- 10 Let the house of Aaron trust in Jehovah !
He is their help and their shield.
- 11 Let all that fear him trust in Jehovah !
He is their help and their shield.
- 12 Jehovah is mindful of us ; he will bless us ;
He will bless the house of Israel ;
He will bless the house of Aaron.
- 13 He will bless his worshippers, small and great.
- 14 Jehovah will multiply blessings
Upon yourselves, and your children.
- 15 Blessed are ye of Jehovah,
Who made heaven and earth.
- 16 The highest heaven is for Jehovah ;
But the earth he hath given to the sons of men.
- 17 The dead praise not Jehovah ;
None, who go down into silence !
- 18 But we will bless Jehovah,
Now and for ever !
Praise ye the Lord !

PSALM CXVI.

Thanksgiving for deliverance from distress. This psalm is conjectured to have been composed by, or for, Hezekiah, after his recovery from sickness. See Isaiah xxxviii. Others suppose it to have been designed for the use of the whole people after the deliverance from captivity, or from some great calamity. It contains several Chaldaisms, as has been remarked by Hammond and De Wette.

- 1 I REJOICE that the Lord hath heard my supplication ;
- 2 That he hath inclined his ear to me, and heard me ;
I will call upon him, as long as I live.
- 3 The cords of death encompassed me,
And the pains of the grave seized upon me ;
I found distress and sorrow.
- 4 Then called I upon Jehovah ;
O Jehovah, save me !
- 5 Gracious is Jehovah, and kind ;
Yea, our God is merciful.
- 6 Jehovah preserveth the simple ;
I was brought low, and he helped me.
- 7 Return, O my soul, to thy rest,
For Jehovah hath been gracious to thee !
- 8 For thou hast preserved me from death ;
Thou hast kept mine eyes from tears,
And my feet from falling !
- 9 I shall walk before the Lord,
In the land of the living.
- 10 I had trust, although I said,
“ I am grievously afflicted ! ”
- 11 I said in my distress,
“ All men are liars.”
- 12 What shall I render to the Lord
For all his benefits to me ?

- 13 I will take the cup of deliverance,
And call upon the name of Jehovah ;
- 14 I will pay my vows to the Lord,
In the presence of all his people.
- 15 Precious in the eyes of Jehovah
Is the life of his pious worshippers.
- 16 Hear, O Jehovah, for I am thy servant ;
I am thy servant, the son of thy handmaid !
Thou hast loosed my bonds.
- 17 I will offer to thee the sacrifice of thanksgiving,
And will call upon the name of Jehovah.
- 18 I will pay my vows to the Lord
In the presence of all his people,
- 19 In the courts of the house of Jehovah,
In the midst of thee, O Jerusalem !
Praise ye the Lord !

V. 7. *To thy rest*, i. e. dismiss thy terror or anxiety. — V. 11. *Are liars*, i. e. no dependence is to be placed on human aid. The sentiment is to be taken in connexion with V. 10. where the writer says, *I had trust*, i. e. in God.

PSALM CXVII.

A psalm of praise.

- 1 PRAISE Jehovah, all ye nations !
Praise him all ye people !
- 2 For great toward us hath been his kindness,
And the faithfulness of Jehovah endureth for ever.
Praise ye the Lord !
-

PSALM CXVIII.

A psalm of thanksgiving and triumph for deliverance from danger and victory over enemies. It was probably appointed to be sung on some festival day, and that by different choirs of singers, representing the king, the priests, and the people. The subject, the author, and the date of the composition are wholly uncertain. It is very probable, however, that it was composed after the erection of the temple, and of course not the production of David. See vv. 19, 20, 22. Some apply the psalm to Hezekiah after his deliverance from sickness and from the invasion of Sennacherib. Some suppose it was sung at the dedication of the second temple, after the return from the captivity. Some that it relates to the time of the Maccabees, when Simon was made governor of the Jews. See 1 Mac. ch. xiii. xiv. The Jews in the time of Christ seem to have regarded the psalm as prophetic of the Messiah, and some suppose that Christ and the Apostles regarded it as such. See Mat. xxi. 42. Acts iv. 11. The general opinion of critics, such as Michaelis, Dathe, Knapp, &c. is, that those verses are quoted only by way of accommodation, or at least applied to Jesus in a mystical, not a literal sense.

1 O GIVE thanks to the Lord, for he is kind ;

For his goodness endureth for ever !

2 Let Israel say,

His goodness endureth for ever !

3 Let the house of Aaron say,

His goodness endureth for ever !

4 Let all, who fear the Lord, say,

His goodness endureth for ever.

5 I called upon Jehovah in distress ;

He heard, and gave me deliverance.

6 The Lord is on my side, I will not fear ;

What can man do to me ?

7 The Lord is my helper ;

I shall see my desire upon my enemies.

8 It is better to trust in the Lord,

Than to put confidence in man ;

9 It is better to trust in the Lord,

Than to put confidence in princes.

- 10 All nations beset me around,
But in the name of Jehovah I destroyed them.
- 11 They beset me on every side ;
But in the name of Jehovah I destroyed them.
- 12 They beset me around like bees ;
They were quenched like the fire of thorns,
For in the name of Jehovah I destroyed them.
- 13 Thou didst assail me with violence to bring me down !
But Jehovah was my support.
- 14 Jehovah is my glory and my song ;
For to him I owe my salvation.
- 15 The voice of joy and salvation is in the habitations of
the righteous ;
“ The right hand of Jehovah doth valiantly ;
- 16 “ The right hand of Jehovah is exalted ;
“ The right hand of Jehovah doth valiantly.”
- 17 I shall not die, but live,
And declare the deeds of Jehovah.
- 18 Jehovah hath sorely chastened me,
But he hath not given me over to death.
- 19 Open to me the gates of righteousness,
That I may go into them, and praise Jehovah.
- 20 This is the gate of Jehovah,
Into which the righteous enter.
- 21 I praise thee that thou hast heard me,
And hast been my salvation.
- 22 The stone, which the builders rejected,
Is become the chief corner-stone.
- 23 This is the Lord's doing ;
It is marvellous in our eyes.
- 24 This is the day, which the Lord hath made ;
Let us rejoice and be glad in it !
- 25 Hear, O Jehovah, and bless us !
Hear, O Jehovah, and send us prosperity !

- 26 Blessed be he that cometh in the name of Jehovah
We bless you from the house of Jehovah.
- 27 Jehovah is God, he hath shone upon us ;
Bind the sacrifice with cords to the horns of the altar !
- 28 Thou art my God, and I will praise thee ;
Thou art my God, and I will exalt thee !
- 29 O give thanks to the Lord, for he is kind,
For his goodness endureth for ever !
-

PSALM CXIX.

The excellence of the divine laws, and the happiness of those who observe them. The aim of the poet seems to have been to present these two ideas in every possible variety of expression. This psalm is of a peculiar structure. It is divided into as many sections, of eight verses each, as there are letters in the Hebrew Alphabet, viz. twenty-two ; all the lines of the first section beginning with Aleph, of the second with Beth, of the third with Gimel, and so to the last, in the order of the alphabet. From the structure and character of the psalm, it is supposed by the best critics to belong to the later period of the Jewish nation.

- 1 HAPPY are they, whose ways are pure ;
Who walk in the law of the Lord.
- 2 Happy they, who observe his ordinances,
And seek him with the whole heart ;
- 3 Who also do no iniquity ;
But walk in his ways.
- 4 Thou hast commanded us to keep thy precepts diligently.
- 5 O that my ways were directed to keep thy statutes !
- 6 Then only shall I not be ashamed,
When I have respect to all thy commandments.
- 7 Then shall I praise thee with an upright heart.
When I shall have learned thy righteous laws.

8 I will keep thy statutes ;
O do not utterly forsake me !

9 How shall a young man keep his conduct pure ?
By taking heed to it according to thy word.

10 With my whole heart have I sought thee,
O let me not wander from thy commandments !

11 Thy word have I hid in my heart,
That I might not sin against thee.

12 Blessed be thou, O Lord !
O teach me thy statutes !

13 With my lips do I declare
All the precepts of thy mouth.

14 In the way of thine ordinances I rejoice
As much as in the greatest riches.

15 I meditate on thy precepts,
And fix my eyes upon thy ways.

16 I delight myself in thy statutes ;
I do not forget thy word.

17 Be gracious to thy servant, that I may live,
And have regard to thy word !

18 Open thou mine eyes,
That I may behold the deep things of thy law !

19 I am a stranger in the earth ;
O hide not thy precepts from me !

20 My soul fainteth within me
On account of her perpetual longing for thy laws.

21 Thou rebukest the proud, the accursed,
Who wander from thy commandments.

22 Remove from me reproach and contempt,
For I observe thine ordinances !

23 Princes sit and speak against me,
But thy servant meditateth on thy statutes.

- 24 Thine ordinances are my delight,
Yea, they are my counsellors.
- 25 My soul sinketh into the dust ;
O revive me, according to thy promise !
- 26 I have declared my ways, and thou hast heard me ;
Teach me thy statutes !
- 27 Let me understand the way of thy precepts !
So will I meditate on thy wonderful works.
- 28 My soul melteth away for trouble ;
O lift me up according to thy promise !
- 29 Remove from me the way of falsehood,
And graciously grant me thy law !
- 30 I have chosen the way of truth,
And set thy statutes before me.
- 31 I cleave to thine ordinances ;
O Lord, let me not be put to shame !
- 32 I will run in the way of thy commandments,
When thou shalt enlarge my heart.
- 33 Teach me, O Lord, the way of thy statutes,
That I may keep it to the end !
- 34 Give me understanding, that I may keep thy law ;
That I may observe it with my whole heart !
- 35 Lead me in the path of thy commandments,
For in them I have my delight.
- 36 Incline my heart to thine ordinances,
And not to the love of gain !
- 37 Turn away mine eyes from vain things,
And quicken me in thy law !
- 38 Fulfil thy promise to thy servant ;
To him, who revereth thee !
- 39 Turn away the reproach, which I fear ;
For thy statutes are good.

- 40 Behold, I have longed for thy precepts ;
O quicken thou me, in thy righteousness !
- 41 Let thy mercies also come to me, O Lord,
And thy help, according to thy promise !
- 42 So shall I be able to answer him that reproacheth me ;
For I trust in thy promise.
- 43 O never take the word of truth from my mouth !
For I trust in thy judgments.
- 44 So shall I keep thy law continually,
For ever and ever.
- 45 I shall walk in a smooth way,
For I seek thy precepts.
- 46 I will speak of thine ordinances before kings,
And will not be ashamed.
- 47 I will delight myself in thy commandments, which I
love.
- 48 I will lift up my hands to thy precepts, which I love ;
I will meditate on thy statutes.
- 49 Remember thy promise to thy servant,
With which thou hast caused me to hope !
- 50 This is my comfort in my affliction,
For thy promise reviveth me.
- 51 The proud have had me greatly in derision ?
Yet have I not declined from thy law.
- 52 I remember thy judgments of old, O Jehovah !
And comfort myself.
- 53 Indignation burneth within me,
On account of the wicked, who forsake thy law.
- 54 Thy statutes have been my song
In the house of my pilgrimage.
- 55 In the night, O Lord, I think of thy name,
And observe thy laws.

- 56 This is my wealth,
That I keep thy precepts.
- 57 Thou art my portion, O Jehovah !
I have resolved that I will keep thy precepts.
- 58 I entreat thy favor with my whole heart ;
Be gracious unto me according to thy promise !
- 59 I think on my ways,
And turn my feet to thy statutes ;
- 60 I make haste, and delay not
To keep thy commandments.
- 61 The snares of the wicked surround me ;
Yet do I not forget thy law.
- 62 At midnight I rise to give thanks to thee
On account of thy righteous laws.
- 63 I am the companion of all, who fear thee,
And who obey thy precepts.
- 64 The earth, O Lord, is full of thy goodness ;
O teach me thy statutes !
- 65 Thou dost bless thy servant, O Lord,
According to thy promise !
- 66 Teach me sound judgment and knowledge,
For I have faith in thy commandments.
- 67 Before I was afflicted I went astray ;
But now I keep thy word.
- 68 Thou art good and dost good ;
O teach me thy statutes !
- 69 The proud forge lies against me,
But I keep thy precepts with my whole heart.
- 70 Their heart is senseless, like fat ;
But I delight in thy law.
- 71 It is good for me that I have been afflicted,
That I might learn thy statutes.

- 72 Better to me is the commandment of thy mouth
Than thousands of gold and silver.
- 73 Thy hands have made and fashioned me ;
Give me understanding, that I may learn thy com-
mandments !
- 74 They who fear thee shall see me and rejoice,
Because I trust in thy promise.
- 75 I know, O Lord, that thy judgments are right,
And that in faithfulness thou hast afflicted me.
- 76 O let thy goodness be my consolation,
According to thy promise to thy servant !
- 77 Let thy compassion come to me, that I may live !
For thy law is my delight.
- 78 May the proud be confounded, who wrong me with-
out cause !
But I will meditate upon thy precepts.
- 79 Let those, who fear thee, incline to me,
And they, that know thine ordinances !
- 80 May my heart be perfect in thy statutes,
That I may not be ashamed !
- 81 My soul fainteth for thy salvation ;
In thy promise do I trust.
- 82 Mine eyes fail in expectation of thy promise ;
When, say I, wilt thou comfort me !
- 83 Yea, I am become like a bottle in the smoke,
Yet do I not forget thy statutes.
- 84 How many are the days of thy servant ?
When wilt thou execute judgment upon my persecu-
tors ?
- 85 The proud have digged pits for me ;
They who do not regard thy law.

- 86 All thy commandments are faithful ;
They persecute me without cause ; O help me !
- 87 They almost consumed me from the earth ;
But I forsook not thy precepts.
- 88 Quicken me according to thy goodness,
That I may keep the law of thy mouth !
- 89 Thy promise, O Lord, is established for ever, like
the heavens ;
- 90 Thy faithfulness endureth to all generations.
Thou hast established the earth, and it abideth.
- 91 They continue to this day according to their ordi-
nances,
For they are all subject to thee.
- 92 Had not thy law been my delight,
I should have perished in my affliction.
- 93 I will never forget thy precepts ;
For by them thou revivest me.
- 94 I am thine, help me !
For I seek thy precepts.
- 95 The wicked lie in wait to destroy me,
But I will have regard to thine ordinances.
- 96 I have seen an end of all perfection ;
But thy law is exceeding broad.
- 97 O how I love thy law !
It is my daily meditation.
- 98 Thou hast made me wiser than my enemies by thy
precepts ;
For they are ever before me.
- 99 I have more understanding than all my teachers ;
For thine ordinances are my meditation.
- 100 I have more wisdom than the ancients ;
Because I keep thy precepts.

- 01 I have restrained my feet from every evil way,
That I might keep thy word.
- 02 I depart not from thy statutes ;
For thou teachest me !
- 03 How sweet are thy words to my taste ;
Sweeter than honey to my mouth !
- 04 From thy precepts I learn wisdom ;
Therefore I hate every false way.
- 05 Thy word is a lamp to my feet,
And a light to my path.
- 06 I have sworn, and I will perform it,
That I will keep thy righteous statutes.
- 07 I am exceedingly afflicted ;
Revive me, O Lord, according to thy word !
- 08 Accept, O Lord, the free-will offering of my mouth,
And teach me thy statutes !
- 09 My life is continually in my hand,
Yet do I not forget thy law.
- 10 The wicked lay snares for me,
Yet do I not swerve from thy precepts.
- 11 I have made thine ordinances my everlasting possession,
For they are the joy of my heart.
- 12 I have inclined my heart to perform thy statutes
always,
Even to the end.
- 13 I hate impious men,
And thy law I do love.
- 14 Thou art my hiding-place and my shield ;
In thy promise I put my trust !
- 15 Depart from me, ye evil-doers,
For I will keep the commandments of my God.

116 Uphold me, according to thy promise, that I may live ;

And let me not be ashamed of my hope !

117 Do thou support me, and I shall be safe,

And I will have respect to thy statutes continually !

118 Thou castest off all, who depart from thy laws ;

For their deceit is vain.

119 Thou throwest away all the wicked of the earth,
like dross ;

Therefore I love thine ordinances.

120 My flesh trembleth through fear of thee,

And I am afraid of thy judgments.

121 I have done justice and equity ;

O leave me not to mine oppressors !

122 Be surety for thy servant for good ;

Let not the proud oppress me !

123 Mine eyes fail in expectation of thy help,

And of thy gracious promise.

124 Deal with thy servant according to thy mercy,

And teach me thy statutes !

125 I am thy servant, give me understanding,

That I may know thine ordinances !

126 It is time for thee, O Lord, to execute judgment,

For men despise thy law.

127 Therefore I love thy commandments above gold,

Yea, above fine gold.

128 Therefore I esteem all thy precepts concerning al

things to be right ;

I hate every false way.

129 Thine ordinances are admirable ;

Therefore do I observe them.

130 The communication of thy precepts giveth light ;

It giveth understanding to the simple.

- 131 I open my mouth and pant ;
For I long for thy commandments.
- 132 Look thou upon me, and be gracious to me,
According to thine equity to those, who love thy
name !
- 133 Establish my footsteps in thy word,
And let no iniquity have dominion over me !
- 134 Redeem me from the oppression of men,
So will I keep thy precepts !
- 135 Let thy face shine on thy servant,
And teach me thy statutes !
- 136 Rivers of water run down mine eyes,
Because men keep not thy law.
- 137 Righteous art thou, O Lord,
And just are thy laws !
- 138 The ordinances, which thou hast commanded, are
just and true.
- 139 My zeal consumeth me,
Because my enemies forget thy words.
- 140 Thy word is very pure,
Therefore thy servant loveth it.
- 141 I am mean and despised ;
Yet do I not forget thy precepts.
- 142 Thy righteousness is everlasting,
And thy law is truth.
- 143 Trouble and anguish have taken hold of me,
But thy laws are my delight.
- 144 The justice of thine ordinances is everlasting ;
Give me understanding, and I shall live !
- 145 I cry with my whole heart ; hear me, O Lord !
I will keep thy statutes.
- 146 I cry unto thee ; save me !
I will observe thine ordinances.

- 147 I come before the dawn with my prayer ;
I trust in thy promise !
- 148 My eyes anticipate the night-watches,
That I may meditate upon thy word.
- 149 Hear my voice according to thy goodness ;
O Lord, revive me according to thy mercy !
- 150 They draw nigh, whose aim is mischief ;
They are far from thy law ;
- 151 Yet thou art near, O Lord !
And all thy commandments are truth.
- 152 Long have I known concerning thine ordinances,
That thou hast founded them for ever.
- 153 Look upon my affliction, and deliver me !
For I do not forget thy law.
- 154 Vindicate my cause, and redeem me ;
Revive me according to thy promise !
- 155 Safety is far from the wicked,
Because they seek not thy statutes.
- 156 Great is thy compassion, O Lord,
Revive thou me according to thine equity !
- 157 Many are my persecutors and my enemies,
Yet have I not departed from thine ordinances.
- 158 I behold the transgressors and am grieved,
Because they regard not thy word.
- 159 Behold, how I love thy precepts !
O revive me according to thy goodness !
- 160 All thy words are true,
And thy righteous statutes endure for ever.
- 161 Princes have persecuted me without a cause ;
But my heart trembleth at thy word.
- 162 I rejoice in thy word,
As one that hath found great spoil.

- 163 I hate and abhor lying,
And thy law do I love.
- 164 Seven times a day do I praise thee,
On account of thy righteous statutes.
- 165 Great peace have they who love thy law ;
They shall not fall into adversity.
- 166 Lord, I wait for thy help,
And keep thy commandments.
- 167 My soul observeth thine ordinances,
And loveth them exceedingly.
- 168 I keep thy precepts, and thine ordinances ;
For all my ways are known to thee !
- 169 Let my prayer come near before thee, O Lord !
According to thy promise, give me understanding !
- 170 Let my supplication come before thee ;
O deliver me according to thy promise !
- 171 My lips shall pour forth praise,
When thou hast taught me thy statutes.
- 172 My tongue shall celebrate thy word ;
For all thy commandments are right.
- 173 Let thy hand be my help,
For I have chosen thy precepts !
- 174 I long for thine aid, O Lord,
And thy law is my delight.
- 175 Let me live, and I will praise thee ;
Let thy justice help me !
- 176 I wander like a lost sheep ; seek thy servant !
For I do not forget thy commandments.

V. 48. *My hands*, i. e. I will eagerly receive and perform them. V. 83.
Like a bottle, i. e. a leathern bottle, dried and shrunk up.

PSALM CXX.

Complaints concerning enemies, especially deceivers and calumniators. From verse fifth, it seems that the author of it was living in exile; the words *Mesech* and *Kedar*, being used figuratively to denote a barbarous heathen country, as we should speak of living amongst the Hottentots.

A psalm of steps.

- 1 In my distress I call upon Jehovah,
And he answereth me.
- 2 O Lord deliver me from lying lips,
From the deceitful tongue !
- 3 What profit to thee, O slanderer,
Or what advantage is thy false tongue ?
- 4 It is like the sharp arrows of the mighty ;
Like coals of the juniper.
- 5 Alas for me, that I sojourn in Mesech,
That I dwell in the tents of Kedar !
- 6 Too long have I dwelt
With them, that hate peace.
- 7 I am for peace ; yet when I speak for it,
They are for war.

PSALM CXXI.

Confidence of safety under the protection of God. Probably composed during the captivity, or on the return from it. See Ps. xiv. 7.

A psalm of steps.

- 1 I LIFT up mine eyes to the hills ;
Whence cometh my help ?
- 2 My help cometh from Jehovah,
Who made heaven and earth.

- 3 He will not suffer thy foot to stumble ;
Thy guardian doth not slumber.
4 Behold ! the guardian of Israel
Doth neither slumber nor sleep.
5 Jehovah is thy guardian ;
Jehovah is thy shade at thy right hand.
6 The sun shall not smite thee by day,
Nor the moon by night.
7 Jehovah will defend thee from all evil ;
He will preserve thy life.
8 Jehovah will defend thee, when thou goest out, and
when thou comest in,
Now and for ever !
-

PSALM CXXII.

Hymn of the Israelites on their journey to the festivals in Jerusalem.

A psalm of steps. By David.

- 1 I AM glad when they say to me,
Let us go up to the house of Jehovah !
2 Soon shall our feet stand,
Within thy gates, O Jerusalem !
3 Jerusalem, the rebuilt city !
The city closely compacted !
4 Thither the tribes go up,
The tribes of the Lord, according to the law
Israel,
To praise the name of Jehovah.
5 There stand the thrones of judgment ;
The thrones of the house of David.
6 Pray ye for the peace of Jerusalem !
May they prosper, that love thee !

- 7 Peace be within thy walls,
And prosperity within thy palaces !
8 For my brethren and companions' sake, will I say,
Peace be within thee !
9 For the sake of the house of Jehovah,
Will I wish thee prosperity !
-

PSALM CXXIII.

Prayer for the deliverance of the Jewish nation from oppression.

A song of steps.

- 1 To thee do I lift up mine eyes,
O thou that reignest in the heavens !
2 Behold, as the eyes of servants look to the hand of
their masters,
And as the eyes of a maiden to the hand of her
mistress,
So do our eyes look to Jehovah, our God,
Until he have pity upon us.
3 Have pity upon us, O Lord, have pity upon us,
For we are overwhelmed with contempt !
4 We sink under the scorn of the insolent,
And the contempt of the proud.
-

PSALM CXXIV.

Thanksgiving for deliverance from national calamity.

A psalm of steps. By David.

- 1 If the Lord had not been for us,
Now may Israel say,
- 2 If the Lord had not been for us,
When men rose up against us,
- 3 Then had they swallowed us up alive,
When their wrath burned against us ;
- 4 Then the waters had overwhelmed us ;
The torrents had gone over our heads ;
- 5 The proud waters had gone over our heads.
- 6 Blessed be the Lord,
Who hath not given us a prey to their jaws !
- 7 We have escaped, like a bird from the snare of the
fowler ;
The snare is broken, and we have escaped.
- 8 Our help is with Jehovah,
Who made heaven and earth.

PSALM CXXV.

Trust in Jehovah, as the protector of Israel. This psalm may refer to the condition of the nation after the return from captivity, when they were troubled by the Samaritans. See Nehem. ch. iv.

A psalm of steps.

- 1 THEY, who trust in the Lord, shall be as mount
Zion,
Which cannot be moved ; which standeth for ever.

- 2 As the mountains are round about Jerusalem,
So Jehovah is round about his people,
Now and for ever !
- 3 For the sceptre of the wicked shall not remain up—on
the portion of the righteous,
Lest the righteous put forth their hands to iniquity. —
- 4 Do good, O Lord, to the good ;
To them that are upright in heart !
- 5 But such as turn aside to their crooked ways,
May Jehovah destroy them with the evil-doers !
Peace be to Israel !

PSALM CXXVI.

Prayer of those, who had returned from captivity, for the restoration of the
exiles remaining at Babylon.

A psalm of steps.

- 1 WHEN Jehovah brought back the captives of Zion,
We were like them that dream.
- 2 Then was our mouth filled with laughter,
And our tongue with singing ;
Then said they among the nations,
Jehovah hath done great things for them !
- 3 Jehovah hath done great things for us,
For which we are glad.
- 4 Bring back, O Lord, the rest of our captives,
Like streams in a dry land !
- 5 They, who sow in tears,
Shall reap in joy.

- 6 He, who goeth forth weeping, with his seed,
Shall return rejoicing, with his sheaves.
-

PSALM CXXVII.

Without the blessing of God nothing prospers. This psalm may have been ascribed to Solomon, merely because mention is made of a *house* in the first line. But it is evident from the connexion that a private house was intended.

A psalm of steps. Of Solomon.

- 1 EXCEPT the Lord build the house,
The builders labor in vain ;
Except the Lord guard the city,
The watchman waketh in vain.
- 2 In vain ye rise up early, and go to rest late,
And eat the bread of care !
The same giveth he his beloved in sleep.
- 3 Behold ! children are an inheritance from the Lord ;
And the fruit of the womb is his gift.
- 4 As arrows in the hand of the warrior,
So are the children of youth.
- 5 Happy the man that hath his quiver full of them !
They shall not be put to shame ;
They shall destroy the enemies in the gate.

V. 2. *In sleep*, i. e. without anxiety and weariness on their part.

PSALM CXXVIII.

The advantages of piety.

A psalm of steps.

- 1 HAPPY is he, who feareth the Lord,
 Who walketh in his ways !
- 2 Thou shalt eat the labor of thine hands ;
 Happy shalt thou be, and see prosperity !
- 3 Thy wife shall be like a fruitful vine, within thy house ;
 Thy children like olive-branches round about thy table.
- 4 Behold ! thus happy is the man who feareth the Lord !
- 5 Jehovah shall bless thee out of Zion,
 And thou shalt see the prosperity of Jerusalem all the
 days of thy life ;
- 6 Yea, thou shalt see thy children's children.
 Peace be to Israel !

PSALM CXXIX.

Grateful acknowledgment of past deliverances, and hopes of future aid and support. This psalm seems to belong to the period of the return from captivity.

- 1 MUCH have they afflicted me from my youth,
 May Israel now say ;
- 2 Much have they afflicted me from my youth,
 Yet have they not prevailed against me.
- 3 The ploughers ploughed up my back ;
 They made long their furrows ;
- 4 But Jehovah was righteous ;
 He cut asunder the cords of the wicked.
- 5 Let all be driven back with shame,
 Who hate Zion !

- 6 Let them be as grass upon the house-tops,
Which withereth before one pulleth it up ;
- 7 With which the mower filleth not his hand,
Nor he that bindeth sheaves his arms !
- 8 And they, who pass by, do not say,
“ The blessing of the Lord be upon you !
“ We bless you in the name of the Lord ! ”

PSALM CXXX.

Prayer for forgiveness and help for Israel. It seems to have been composed after the return from captivity. See Ezra ix. 5, &c.

A psalm of steps.

- 1 Out of deep waters do I cry to thee, O Jehovah !
- 2 O Lord, listen to my voice,
Let thine ears be attentive to my supplication !
- 3 If thou shouldst treasure up transgressions,
Lord, who could stand ?
- 4 But with thee is forgiveness,
That thou mayst be feared.
- 5 I trust in Jehovah ; my soul doth trust,
And in his promise do I confide.
- 6 My soul waiteth for Jehovah
More than the watchman for the morning ;
Yea, more than the watchman for the morning !
- 7 Let Israel trust in Jehovah !
For with him is mercy,
And with him is plenteous redemption.
- 8 He will redeem Israel
From all his iniquities.

PSALM CXXXI.

Profession of humility and contentment. This psalm may have been composed by David, when he was accused of aiming to deprive Saul of his throne. It may have been used by the Jews after the captivity on account of the accusations of Sanballat. See Nehemiah vi. 5, &c.

A psalm of steps; of David.

- 1 O LORD, my heart is not haughty, nor my eyes
lofty;
I aim at nothing, which is too great, or too high for
me.
- 2 Yea, I have composed and quieted my soul,
Like a weaned child with respect to his mother;
My soul is like a weaned child.
- 3 Let Israel trust in Jehovah,
Now and for ever!

PSALM CXXXII.

Prayer at the dedication of the temple. With verses 8, 9, 10, compare
2 Chron. vi. 41, 42.

A psalm of steps.

- 1 O LORD, remember David,
And all his affliction!
- 2 How he sware to Jehovah,
And vowed to the mighty one of Jacob;
- 3 "I will not go into my house,
"Nor lie down on my bed;
- 4 "I will not give sleep to my eyes,
"Nor slumber to my eyelids;
- 5 "Until I find a place for Jehovah,
"A habitation for the mighty one of Jacob."

- 6 Behold we heard of it at Ephratah ;
We found it in the fields of Jaar.
 - 7 Let us go into his tabernacle ;
Let us worship at his footstool !
 - 8 Arise, O Jehovah, into thy rest,
Thou, and the ark of thy glory !
 - 9 Let thy priests be clothed with righteousness,
And thy servants shout for joy !
 - 10 For the sake of thy servant David,
Reject not the prayer of thine anointed !
 - 11 Jehovah hath sworn in truth unto David,
And he will not depart from it ;
“ The fruit of thy body will I set upon the throne.
 - 12 “ If thy children keep my covenant,
“ And my statutes, which I teach them,
“ Their children also throughout all ages
“ Shall sit upon thy throne.”
 - 13 For Jehovah hath chosen Zion ;
He hath desired it, as his dwelling-place.
 - 14 “ This is my rest for ever ;
“ Here will I dwell, for I have chosen it.
 - 15 “ I will abundantly bless her provision ;
“ I will satisfy her poor with bread.
 - 16 “ I will also clothe her priests with salvation,
“ And her servants shall shout aloud for joy.
 - 17 “ There will I exalt the power of David ;
“ I will prepare a light for mine anointed.
 - 18 “ His enemies will I clothe with shame,
“ And the crown shall glitter upon his head.”
-

PSALM CXXXIII.

Praise of unity amongst brethren.

A psalm of steps ; by David.

- 1 BEHOLD ! how good and pleasant it is
For brethren to dwell together in unity !
 - 2 It is like precious perfume upon the head,
Which ran down upon the beard,
The beard of Aaron,
To the very border of his garments ;
 - 3 Like the dew of Hermon ;
Like that which descendeth upon the mountains of
Zion.
For there Jehovah commandeth a blessing,
Even prosperity for ever.
-

PSALM CXXXIV.

Exhortation to the servants of the temple to celebrate the praises of God.

A psalm of steps.

- 1 O PRAISE Jehovah, all ye servants of Jehovah,
Who stand in the house of Jehovah by night !
 - 2 Lift up your hands to the sanctuary,
And praise Jehovah !
 - 3 May Jehovah, who made heaven and earth,
Bless thee out of Zion !
-

PSALM CXXXV.

A psalm of praise to Jehovah.

- 1 PRAISE ye the Lord !
Praise ye the name of Jehovah ;
Praise him, O ye servants of the Lord !
- 2 Ye, who stand in the house of Jehovah,
In the courts of the house of our God !
- 3 Praise ye Jehovah, for he is good ;
Praise his name, for he is kind !
- 4 For Jehovah chose Jacob for himself,
And Israel for his possession.
- 5 I know that Jehovah is great ;
That our Lord is above all gods.
- 6 All, that Jehovah pleaseth, that he doth,
In heaven and upon earth,
In the sea, and in all deeps.
- 7 He causeth the clouds to ascend from the ends of the
earth ;
He maketh lightnings with rain ;
He bringeth the wind from his store-houses.
- 8 He smote the first-born of Egypt,
Both of man and beast.
- 9 He sent signs and wonders into the midst of thee,
O Egypt,
Against Pharaoh and all his servants.
- 10 He smote many nations,
And slew mighty kings ;
- 11 Sihon, the king of the Amorites,
And Og, the king of Bashan,
And all the kings of Canaan.
- 12 And gave their land for an inheritance ;
For an inheritance to Israel, his people.

- 13 Thy name, O Jehovah, endureth for ever,
And thy glory to all generations !
- 14 For Jehovah maintaineth the cause of his people ;
He hath compassion on his servants.
- 15 The idols of the nations are silver and gold,
The work of men's hands.
- 16 They have mouths, but they speak not ;
Eyes have they, but they see not.
- 17 They have ears, but they hear not ;
A nose, but there is no breath in their nostrils.
- 18 They that make them are like them ;
So is every one that trusteth in them.
- 19 Praise Jehovah, O house of Israel !
Praise Jehovah, O house of Aaron !
- 20 Praise Jehovah, O house of Levi !
Ye that fear Jehovah, bless Jehovah !
- 21 Praised be Jehovah out of Zion,
He, that dwelleth in Jerusalem !
Praise ye the Lord !
-

PSALM CXXXVI.

A psalm of thanksgiving ; probably composed after the captivity.
Ezra iii. 11.

- 1 O GIVE thanks to Jehovah, for he is kind ;
For his goodness endureth for ever !
- 2 O give thanks to the God of gods,
For his goodness endureth for ever !
- 3 O give thanks to the Lord of lords,
For his goodness endureth for ever !
- 4 To him, who alone doth great wonders,
For his goodness endureth for ever !
- 5 To him that made the heavens with wisdom ;
For his goodness endureth for ever !

- 6 To him that spread out the earth upon the waters ;
For his goodness endureth for ever !
- 7 To him that made the great lights ;
For his goodness endureth for ever !
- 8 The sun to rule the day ;
For his goodness endureth for ever !
- 9 The moon and stars to rule the night ;
For his goodness endureth for ever !
- 10 To him that smote the first-born of Egypt ;
For his goodness endureth for ever !
- 11 And brought Israel from the midst of them ;
For his goodness endureth for ever !
- 12 With a strong hand and an outstretched arm ;
For his goodness endureth for ever !
- 13 To him, who divided the red sea into parts ;
For his goodness endureth for ever !
- 14 And made Israel to pass through the midst of it ;
For his goodness endureth for ever !
- 15 And overthrew Pharaoh and his host in the red sea ;
For his goodness endureth for ever !
- 16 To him, who led his people through the wilderness ;
For his goodness endureth for ever !
- 17 To him, who smote great kings ;
For his goodness endureth for ever !
- 18 And slew mighty kings ;
For his goodness endureth for ever !
- 19 Sihon, the king of the Amorites ;
For his goodness endureth for ever !
- 20 And Og, the king of Bashan ;
For his goodness endureth for ever !
- 21 And gave their land for an inheritance ;
For his goodness endureth for ever !
- 22 For an inheritance to Israel his servant ;
For his goodness endureth for ever !

- 23 Who remembered us in our low estate ;
For his goodness endureth for ever !
24 And redeemed us from our enemies ;
For his goodness endureth for ever !
25 Who giveth food unto all ;
For his goodness endureth for ever !
26 O give thanks to the God of heaven ;
For his goodness endureth for ever !
-

PSALM CXXXVII.

The sadness of the captivity at Babylon. This psalm was evidently composed after the return from it.

- 1 By the rivers of Babylon, there we sat down, y
we wept,
When we remembered Zion.
2 We hanged our harps upon the willows of the land
3 For there they that carried us away captive required
us a song ;
They that wasted us required of us mirth ;
" Sing us one of the songs of Zion ! "
4 How shall we sing Jehovah's song
In a strange land ?
5 If I forget thee, O Jerusalem,
Let my right hand forget her cunning !
6 If I do not remember thee,
Let my tongue cleave to the roof of my mouth !
If I prefer not Jerusalem above my chief joy !
7 Remember, O Lord, the conduct of the children
Edom,
In the day of the calamity of Jerusalem !
Who said, Raze it,
Raze it to the very foundations !

- 8 O daughter of Babylon, thou destroyer !
Happy may he be, who requiteth thee,
As thou hast dealt with us !
- 9 Happy may he be, who taketh thy little ones,
And dasheth them against the stones !

PSALM CXXXVIII.

Thanksgiving for deliverance. This psalm is commonly supposed to refer to the circumstances of David, when, after the death of Saul, he was established on the throne. De Wette thinks that it bears the marks of a later age than that of David.

A psalm of David.

- 1 I WILL praise thee with my whole heart ;
Before the gods will I sing praise to thee ;
- 2 I will worship toward thy holy temple,
And praise thee for thy goodness and thy truth ;
For thou hast made thy promise greater than all thy
praise !
- 3 In the day, when I called, thou didst hear me ;
Thou didst strengthen me, and encourage my soul.
- 4 All the kings of the earth shall praise thee,
When they hear the promises of thy mouth ;
- 5 Yea, they shall sing of the ways of Jehovah,
For great is Jehovah's glory.
- 6 Jehovah is high, yet he looketh upon the humble,
And the proud he knoweth from afar.
- 7 Though I walk through the midst of trouble, thou
wilt revive me ;
Thou wilt stretch forth thy hand against the wrath of
my enemies ;
Thou wilt save me by thy right hand !

8 Jehovah will perform all things for me ;
Thy goodness, O Lord, endureth for ever ;
Forsake not the works of thine hands !

PSALM CXXXIX.

The universal presence and knowledge of God. On account of certain Chaldaic forms which occur in it, several critics assign this psalm to a later age than that of David.

For the leader of the music. A psalm of David.

- 1 O LORD, thou hast searched me and known me.
- 2 Thou knowest my resting and my rising ;
Thou understandest my thoughts from afar.
- 3 Thou seest my path and my lying down,
And art acquainted with all my ways !
- 4 Before the word is upon my tongue,
Behold, O Lord, thou knowest it altogether !
- 5 Thou enclosest me behind and before,
And layest thine hand upon me !
- 6 Such knowledge is too wonderful for me ;
It is high, I cannot attain to it !
- 7 Whither shall I go from thy spirit,
And whither shall I flee from thy presence ?
- 8 If I ascend into heaven, thou art there !
If I make my bed in Hades, behold, thou art there !
- 9 Should I take the wings of the morning,
And dwell in the remotest parts of the sea,
- 10 Even there shall thy hand lead me,
And thy right hand shall hold me !
- 11 If I say, Surely the darkness shall conceal me ;
Even the night shall be light about me.
- 12 Yea, the darkness hideth not from thee,
But the night shineth as the day ;
The darkness and the light are both alike to thee !

- 13 For thou didst form my reins ;
Thou didst shelter me in my mother's womb.
- 14 I will praise thee ; for I am fearfully and wonderfully
made ;
Marvellous are thy works,
And this my soul knoweth full well !
- 15 My substance was not hidden from thee,
When I was made in secret ;
When I was curiously wrought in the lower parts of
the earth.
- 16 Thine eyes did see my substance, while yet unformed ;
And in thy book was every thing written ;
My days were appointed, before one of them existed.
- 17 How incomprehensible to me are thy thoughts, O God !
How immense their sum !
- 18 If I should count them, they would outnumber the
sand ;
When I awake, I am still with thee !
- 19 O that thou wouldst slay the wicked, O God !
Ye men of blood, depart from me !
- 20 For they speak evil against thee ;
Thine enemies are lifted up to utter impiety.
- 21 Do I not hate them that hate thee, O Jehovah ?
Do I not abhor them, that rise up against thee ?
- 22 Yea, I hate them with perfect hatred ;
I count them mine enemies.
- 23 Search me, O God, and know my heart ;
Try me, and know my thoughts ;
- 24 And see, if there be any idolatrous way in me,
And lead me in the ancient way !

V. 8. *Hades*, i. e. a place very deep under ground, supposed by the ancient Hebrews to be the receptacle of all the dead without distinction of character. — V. 13. *Didst shelter*, otherwise, *didst weave*.

PSALM CXL.

Prayer for aid against the wicked. Commonly supposed to have been composed by David, in reference to the persecution of Saul and his courtiers.

For the leader of the music. A psalm of David.

- 1 DELIVER me, O God, from the evil man ;
Save me from the man of violence !
- 2 Who meditate mischief in their hearts,
And daily stir up war.
- 3 They sharpen their tongues like a serpent ;
The poison of the adder is under their lips.
- 4 Defend me, O God, from the hands of the wicked ;
Preserve me from men of violence,
Who have resolved to cause my fall !
- 5 The proud have hidden snares and cords for me ;
They have spread a net by the way-side ;
They have set gins for me.
- 6 I say to Jehovah, Thou art my God ;
Hear, O Jehovah, the voice of my supplication !
- 7 O Lord Jehovah, thou art my powerful aid ;
Thou shelterest my head in the day of battle.
- 8 Grant not, O Lord, the desires of the wicked ;
Let not their devices prosper ;
Let them not exalt themselves !
- 9 As for the heads of those, that encompass me,
Let the mischief of their own lips cover them.
- 10 Let burning coals fall upon them ;
May they be cast into the fire ;
And into deep waters, from which they shall never
arise !
- 11 The slanderer shall not be established upon the
earth ;
Evil shall pursue the violent man to destruction.

- 12 I know that Jehovah will maintain the cause of the afflicted,
And defend the rights of the poor.
- 13 Yea, the righteous shall praise thy name ;
The upright shall dwell in thy presence !

PSALM CXLI.

A Prayer for deliverance. Some suppose it to be a composition of David, having reference to his distress caused by the persecution of Saul ; others, that it was written by an exile during the captivity.

For the leader of the music. A psalm of David.

- 1 I cry to thee, O Lord ! make haste unto me !
Give ear to my voice, when I cry unto thee !
- 2 Let my prayer come before thee as incense,
And the lifting up of my hands, as the evening sacrifice !
- 3 Set a watch, O Jehovah, before my mouth ;
Keep the door of my lips !
- 4 Let not my heart incline to any evil thing ;
Let me not practise wickedness with the impious ;
And let me not eat of their delicacies !
- 5 Let the righteous smite me ; it shall be a kindness ;
Let him reprove me, and it shall be oil for my head ;
Let him repeat it, and my head shall not refuse it ;
But now I pray against their wickedness !
- 6 Their judges were dismissed by the side of the rock ;
They heard my words, which were peaceful.
- 7 Our bones are scattered at the grave's mouth,
Like clods of earth, and chips of wood upon the ground.

- 8 But to thee are my eyes directed,
 In thee is my trust;
 Let not my life be poured out !
- 9 Preserve me from the snares, which they have laid
 for me,
 And from the gins of evil-doers !
- 10 Let the wicked fall into their own nets together,
 Whilst I make my escape !

PSALM CXLII.

The Hebrew title of this psalm is ambiguous, since David is said to have been in the cave of Adullam, 1 Sam. ch. xxii., and in that of Engedi, ch. xxiv. It has been remarked that the title may have been suggested by a misapprehension of the phrase, "Bring me out of prison," in verse seventh.

A psalm of David ; a prayer, when he was in the cave.

- 1 I CRY unto the Lord with my voice ;
 With my voice to the Lord do I make my supplica-
 tion.
- 2 I pour out my complaint before him ;
 I declare before him my distress.
- 3 When my spirit was overwhelmed,
 Thou knewest my path !
 In the way, which I walk, they have hid a snare for
 me.
- 4 I look on my right hand, and behold ;
 But no man will know me ;
 Refuge faileth me ;
 No one careth for me.
- 5 I cry unto thee, O Lord !
 I say, Thou art my refuge ;
 My portion in the land of the living.

- 6 Attend to my cry, for I am brought very low ;
Deliver me from my persecutors,
For they prevail against me !
- 7 Bring me out of prison,
That I may praise thy name !
The righteous shall gather around me,
When thou shalt show me thy favor.
-

PSALM CXLIII.

A prayer for deliverance from enemies. Commonly supposed to have been composed by David during the rebellion of Absalom. Some, however, regard it as one of the psalms of lamentation, composed for the use of the whole people, and representing them under the image of a person in distress.

A psalm of David.

- 1 HEAR my prayer, O Lord ! give ear to my supplications ;
In thy faithfulness answer me, and in thy righteousness !
- 2 Enter not into judgment with thy servant,
For no man living is righteous before thee.
- 3 For my enemy pursueth me ;
He hath smitten me to the ground ;
He hath made me dwell in darkness,
As those that have been long dead.
- 4 My spirit within me is overwhelmed ;
My heart within me is desolate.
- 5 I remember the days of old ;
I meditate on all thy works ;
I muse on the deeds of thy hands.
- 6 I stretch forth my hands unto thee ;
My soul thirsteth for thee, like a parched land.

- 7 Hear me speedily, O Jehovah !
 My spirit faileth ;
 Hide not thy face from me,
 For I am become like those who go down to the pit !
- 8 Cause me to see thy goodness speedily !
 For in thee do I trust ;
 Make known to me the way which I should take !
 For to thee do I lift up my soul.
- 9 Deliver me, O Lord, from mine enemies !
 For to thee do I disclose my distress.
- 10 Teach me to do thy will,
 For thou art my God !
 Let thy good spirit lead me in a smooth way !
- 11 Revive me, O Jehovah, for thy name's sake !
 According to thy goodness, bring me out of my distress !
- 12 According to thy compassion, cut off mine enemies,
 And destroy all that distress me !
 For I am thy servant.

PSALM CXLIV.

Prayer against enemies, and supplication for blessings upon the people. By some critics this psalm is supposed to refer to the war of David with the Ammonites, 2 Sam. ch. x. De Wette brings forward several arguments to show that this psalm is an imitation, or compilation, of a later age than that of David. Verse tenth, in its connexion, is rather against the supposition that David is the author, though it may have suggested the Hebrew title.

A psalm of David.

- 1 BLESSED be Jehovah, my rock,
 Who teacheth my hands to war,
 And my fingers to fight !

- 2 He, who is my patron, and my fortress ;
My high tower, and my deliverer ;
My shield, in whom I seek refuge,
Who subdueth the nations under me.
- 3 Lord, what is man, that thou art mindful of him,
Or the son of man, that thou makest account of him ?
- 4 Man is like a vapor ;
His life is like a shadow, that passeth away.
- 5 Bow thy heavens, O Lord, and come down ;
Touch the mountains, that they may smoke !
- 6 Cast forth lightnings, and scatter them ;
Shoot forth thine arrows, and destroy them !
- 7 Send forth thine hand from above ;
Rescue and save me from deep waters ;
From the hands of children of a foreign land,
- 8 Whose mouth uttereth deceit,
And whose right hand is a right hand of falsehood !
- 9 I will sing to thee a new song, O God !
Upon a ten-stringed psaltery will I sing praise to thee ;
- 10 To thee, who givest victory to kings,
Who deliverest David, thy servant, from the destructive sword !
- 11 Rescue and deliver me from the hands of children of
a foreign land,
Whose mouth uttereth deceit,
And whose right hand is a right hand of falsehood !
- 12 That our sons may be as plants,
Grown up in their youth ;
Our daughters as well-polished corner-pillars,
In the style of a palace !

- 13 That our garners may be full,
Affording all kinds of store ;
That our sheep may bring forth thousands,
And ten-thousands in our streets ;
- 14 That our herds may be fruitful ;
That there be no breaking in, nor going out,
And no outcry in our streets.
- 15 Happy the people, that is in such a state ;
Yea, happy the people, whose God is Jehovah !

PSALM CXLV.

Praise to God for his righteous and merciful government, and kind providence. This is one of the alphabetic psalms.

A song of praise. By David.

- 1 I WILL extol thee, my God, my King !
I will praise thy name for ever and ever !
- 2 Every day will I bless thee,
And praise thy name for ever and ever.
- 3 Great is Jehovah, and greatly to be praised ;
Yea, his greatness is unsearchable.
- 4 One generation shall praise thy works to another,
And shall declare thy mighty deeds.
- 5 I will speak of the glorious splendor of thy majesty,
And of thy wonderful works.
- 6 Men shall speak of the might of thy terrible acts,
And I will declare thy greatness.
- 7 They shall proclaim the praise of thy great goodness,
And sing of thy bounty.
- 8 Jehovah is gracious, and full of compassion,
Slow to anger, and rich in mercy.

- 9 Jehovah is good to all,
And his tender mercies are over all his works.
- 10 All thy works praise thee, O Lord,
And thy servants bless thee !
- 11 They speak of the glory of thy kingdom,
And talk of thy power ;
- 12 To make known to the sons of men thy mighty deeds,
And the glorious majesty of thy kingdom.
- 13 Thy kingdom is an everlasting kingdom,
And thy dominion endureth throughout all generations.
- 14 The Lord upholdeth all that fall,
And raiseth up all that are bowed down.
- 15 The eyes of all wait upon thee,
And thou givest them their meat in due season ;
- 16 Thou openest thine hand,
And satisfiest the desire of every living thing.
- 17 The Lord is gracious in all his ways,
And merciful in all his works.
- 18 The Lord is nigh to all that call upon him ;
To all that call upon him in truth.
- 19 He fulfilleth the desire of them that fear him ;
He heareth their cry, and helpeth them.
- 20 The Lord preserveth all that love him ;
But all the wicked he will destroy.
- 21 My mouth shall speak the praise of Jehovah ;
Let all men bless his holy name for ever and ever !

PSALM CXLVI.

The justice and mercy of God.

- 1 PRAISE ye the Lord !
Praise the Lord, O my soul !

- 2 I will praise Jehovah, as long as I live ;
 I will sing praises to my God, while I have my being.
- 3 Put not your trust in princes ;
 In the sons of men, in whom is no help !
- 4 Their breath goeth forth ; they return to the dust ;
 In that very day their purposes perish.
- 5 Happy is he, that hath the God of Jacob for his
 help ;
 Whose hope is in Jehovah, his God !
- 6 He made heaven and earth,
 The sea, and all that is therein ;
 He keepeth truth for ever.
- 7 He maintaineth the cause of the oppressed ;
 He giveth food to the hungry ;
 The Lord setteth free the prisoners.
- 8 The Lord openeth the eyes of the blind ;
 The Lord raiseth them that are bowed down ;
 The Lord loveth the righteous.
- 9 The Lord defendeth the alien ;
 He relieveth the fatherless and the widow ;
 But the way of the wicked he maketh crooked.
- 10 Jehovah is king for ever,
 Thy God, O Zion, to all generations.
 Praise ye the Lord !
-

PSALM CXLVII.

The power and goodness of God, and his peculiar favor to Israel. From
 verses 2, 13, and 14, it is inferred that the psalm was composed after the
 return from captivity.

- 1 PRAISE ye the Lord !
 For it is good to sing praises to our God ;
 For praise is pleasant and becoming.

- 2 The Lord rebuildeth Jerusalem ;
He assembleth the exiles of Israel.
- 3 He healeth the broken in heart,
And bindeth up their wounds.
- 4 He counteth the number of the stars ;
He calleth them all by their names.
- 5 Great is our Lord, and mighty in power ;
And infinite is his understanding.
- 6 The Lord lifteth up the lowly ;
He bringeth the wicked to the ground.
- 7 Sing to the Lord with thanksgiving ;
Sing praises to our God upon the harp !
- 8 He covereth the heavens with clouds ;
He prepareth rain for the earth ;
He causeth grass to grow upon the mountains ;
- 9 He giveth to the wild beast his food,
And to the young ravens, that cry to him.
- 10 He delighteth not in the strength of the horse,
He taketh not pleasure in the feet of man.
- 11 The Lord taketh pleasure in those, who revere him ;
In those who trust in his mercy.
- 12 Praise the Lord, O Jerusalem !
Praise thy God, O Zion !
- 13 For he hath strengthened the bars of thy gates ;
He hath blessed thy children within thee.
- 14 He maketh peace in thy borders,
And satisfieth thee with the finest of the wheat.
- 15 He sendeth forth his word to the earth ;
His command runneth very swiftly.
- 16 He giveth snow like wool,
And scattereth the hoar-frost like ashes.

- 17 He casteth forth his ice like morsels ;
Who can stand before his cold ?
- 18 He sendeth his word and melteth them ;
He maketh his wind to rise, and the waters flow.
- 19 He publisheth his word to Jacob ;
His statutes and laws to Israel.
- 20 He hath dealt in this manner with no other nation ;
No other nation hath known his statutes.
Praise ye the Lord !

V. 10. *He delighteth not, &c.* i. e. He favors not those, who trust in cavalry or infantry.

PSALM CXLVIII.

Invocation of the heavens and the earth to praise the Lord.

- 1 PRAISE ye the Lord !
Praise Jehovah in heaven ;
Praise him in the heights !
- 2 Praise him, all ye his angels ;
Praise him, all ye his hosts !
- 3 Praise ye him, sun and moon ;
Praise him, all ye stars of light !
- 4 Praise him, ye highest heavens !
Ye waters, that are above the heavens !
- 5 Let them praise the name of Jehovah ;
For he commanded, and they were created.
- 6 He hath also established them for ever ;
He hath given them laws, which they do not transgress.
- 7 Praise Jehovah upon the earth ;
Ye sea-monsters, and all deeps !

- 8 Fire and hail ; snow and vapor ;
Thou tempest, that fulfillest his word !
- 9 Ye mountains, and all hills ;
Fruit-trees, and all cedars !
- 10 Ye wild beasts, and all cattle ;
Ye animals that creep, and ye birds that fly !
- 11 Ye kings, and all people,
Princes, and all judges of the earth !
- 12 Young men and maidens ;
Old men and children ;
- 13 Let them praise the name of Jehovah !
For his name alone is exalted ;
His glory is above the earth and heavens.
- 14 He exalteth the power of his people ;
The praise of all his servants ;
The children of Israel, the people near to him.
Praise ye the Lord !

PSALM CXLIX.

Praise to God for national blessings, especially for success against foreign enemies.

- 1 PRAISE ye the Lord !
Sing unto Jehovah a new song !
His praise in the assembly of the devout !
- 2 Let Israel rejoice in his maker ;
Let the sons of Zion be joyful in their king !
- 3 Let them praise his name in the dance ;
Let them praise him with the timbrel and harp !
- 4 For Jehovah taketh pleasure in his people ;
He will beautify the distressed with salvation.

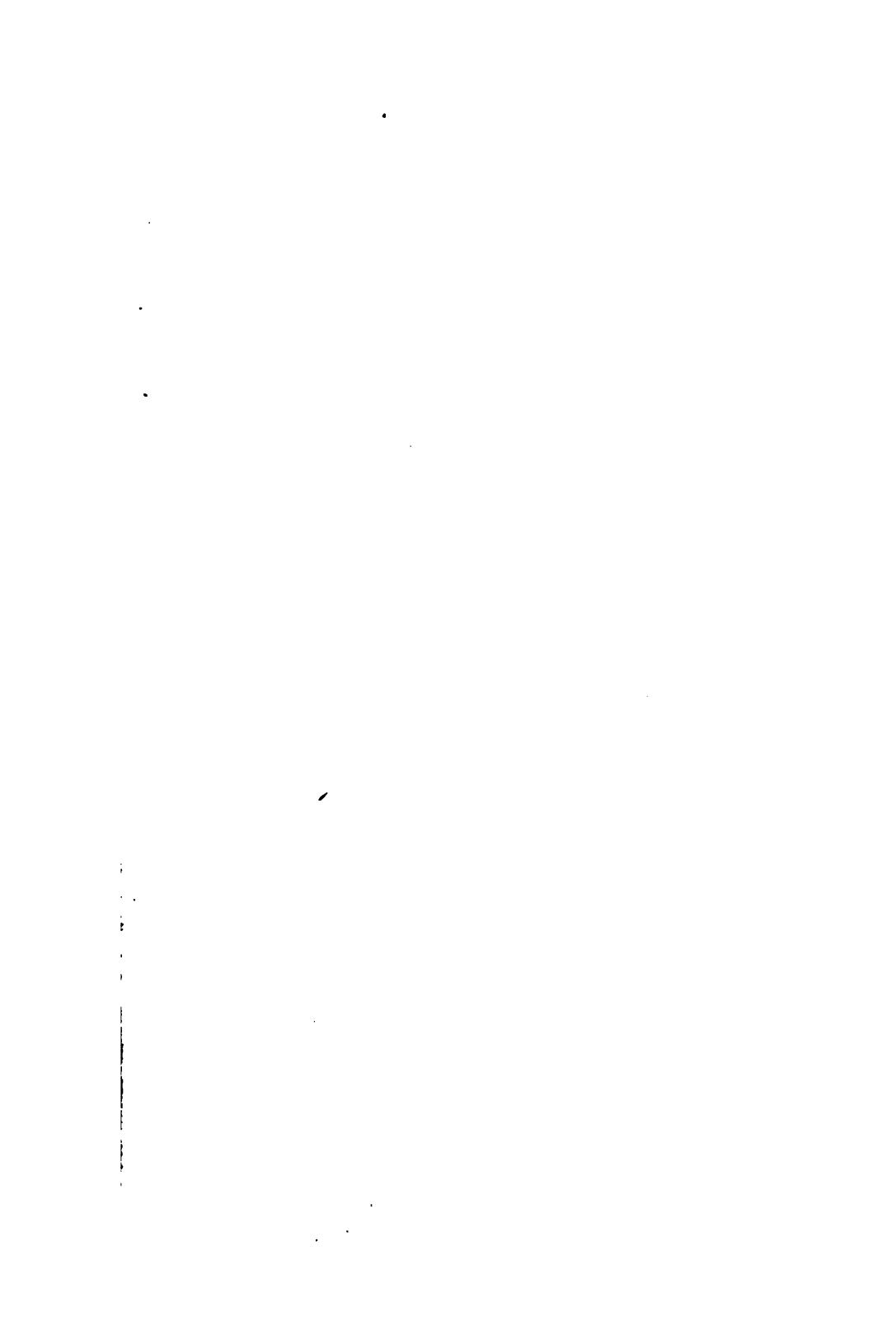
- 5 Let the pious rejoice in their glory,
 Let them shout for joy upon their beds !
- 6 Let the praises of God be in their mouth,
 And a two-edged sword in their hand,
- 7 To execute vengeance upon the nations,
 And punishment upon the people !
- 8 To bind their kings with chains,
 And their nobles with fetters of iron ;
- 9 To execute upon them the sentence, which is written ;
 Such honor have all the pious.
 Praise ye the Lord !
-

PSALM CL.

Exhortation to praise God. It has been supposed that the first and last lines of this psalm were sung by the whole band of singers, and that the other lines were sung responsively, i. e. one line by one portion, and the other by another portion of them.

- 1 PRAISE ye the Lord !
 Praise God in his sanctuary !
 Praise him in his glorious firmament !
- 2 Praise him for his mighty deeds !
 Praise him according to his excellent greatness !
- 3 Praise him with the sound of trumpets !
 Praise him with the psaltery and harp !
- 4 Praise him with the timbrel and dance !
 Praise him with stringed instruments and pipes !
- 5 Praise him with the clear-sounding cymbals !
 Praise him with the high-sounding cymbals !
- 6 Let every thing that hath breath praise the Lord !
 Praise ye the Lord !

FINIS.





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